

INSCRIPTIONS OF ORISSA

Volume IV.

S. N. Rajaguru



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BY

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FIRST EDITION.

Published by Sri A. Joshi, M.A.
ASSISTANT DIRECTOR,
Orissa State Museum,
BHUBANESWAR.

Printed by Sri P. K. Mahapatra, B. A. (Hons)
Sri Sarada Press,
BHUBANESWAR-2
1966.

Price Rs. 20/-

Foreword

The idea of compiling the INSCRIPTIONS OF ORISSA on chronological basis including an elaborate historical note was started in 1957 by Sri Satyanarayan Rajaguru, the State Epigraphist of the Department of Cultural Affairs, Orissa, whose contribution to the history of Orissa is well known since 1927. The present volume, I trust, will open a new epoch in the dynastic history of the Pāṇḍu and Somavaṁśi kings of Orissa.

Sri Rajaguru has not only removed some fictitious portions from the pages of the history of Orissa but also put forth several new facts and problems for future consideration by scholars. The kings of the Somavaṁśa are really responsible for construction of lofty temples like the temples of Liṅgarāja and Brahmeswar at Bhubaneswar and they await detailed studies.

I accord my hearty thanks to Sri Rajaguru for his hard and zealous attempt to discover the truth of many interesting historical facts, unknown hitherto.

Bhubaneswar,
1-3-1966

S. K. Sahu,
Deputy Minister,
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Preface

The glorious period in the history of Orissa starts from Yayāti (I), son of Janamejaya, who came to the throne of Utkala after extinction of the Bhauma Kara line in the tenth century A.D The Generals of that unfortunate country (Utkala) invited him to hold the reigns of adm nistration as people suffered from misery and disaster due to inadequate power of resistance within the territory. Yayāti, who was matrimonially related to the Bhauma Karas, responded to the call of the people and shifted his capital from Vinītapura to Yayāti-nagara which was a stratagical locality on the banks of the Mahānadī.

According to the *Mādalāpāñji*, the temple chronicler of Śrī Jagannātha of Puri, one Yayātikeśarī was the founder of the Keśarī Kings of Orissa. He flourished in the fifth century A. D. and constructed the great temple of Śrī Jagannātha at Puri. If, like other scholars, we are to identify this king (Yayātikeśarī) with Yayāti of the Somavaṁśī line of Trikaliṅga, then in the light of the present inscriptional evidence we have to say that the *Mādalapāñji* contained no historical truth. Credit goes to Dr. Fleet who, for the first time in 1894, successfully proved that there existed no dynasty named *Keśarī* in Orissa. After publication of his article in the *Epigraphia Indica, Vol. III*, scholars began to change their view regarding the Keśarī dynasty Sri P. Acharya is one of them who published a paper on *The Keśarī Dynasty* in the *Journal of Asiatic Society, Bengal*, in 1962. Inspite of Dr Fleet's arguments which stand irrefutable at present, some historians spuriously attempt to prove the historicity of the *Mādalāpāñji* by giving some fantastic interpretations to certain passages in it.

Now, the time is ripe enough to make a thorough revision of the *History of Orissa* with the help of many newly discovered epigraphical records of the Pāṇḍu and Somavaṁśi kings which we have embodied in this volume. In my opinion, we are still to ahead a long way in the field of research to filling up the gaps in our history by elucidation of new facts and also by study of new problems which I have discussed in this volume.

I accord my thanks to Mr. B. V. Raman, I. A. S., the Ex-Director, Cultural Affairs, Orissa, who encouraged me to complete this volume. I am also thankful to Sri A. Joshi, the Assistant Director, Orissa State Museum, who took necessary steps in speedy publication of the book.

Bhubaneswar,
The 20th December, 1965. AUTHOR

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39. *Raghuvaṁśam* by Kālidāsa
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42. *Vāyu Purāṇa*
43. *Vishṇu Saṁhitā*

Contents

NO. 1

MALGA PLATES OF SĀMANTA INDRARĀJA

1. Name ... ... Indrarāja

2. Title Śrīsā*manta*

3. Place of issue ... Maṇḍaka

4. Date ... ... R. Y. 11, Jyeshṭha, Prathamapaksha, (Kṛshṇapaksha), Ekādaśi, Tuesday, Uttara-bhādrapada *nakshatra*.

5. Officers ... ... (1) *Rājaputra* Deva (writer)
   (2) Droṇāka, son of *Suvarṇakāra* Īśvara (engraver)

6. Topography ... (1) Chhendaparaṅga Vishaya (Dt.)
   (2) Ākāśa-rāshṭra (Province)
   (3) Gula grāma (V)
   (4) Sālagrāma - manta maraka (V)

7. Donee ... ... Bhavasvāmin, son of Nāgasvāmin of Śāṇḍilya *gotra*, Vājasaneya-Mādhyandina (*śākhā*).

8. Authority ... ... Edited by Dr. D C. Sircar in *EI.XXXIII*, pp. 209-14 ff.

9. Remark ... The technique of writing and palaeography including the name of the engraver's father correspond to No. 2

TEXT

1st plate.

१ सिद्धम्* स्वस्ति[॥] आसि(सी)दिन्द्रसमः क्षितौ क्षित(ति)पति[:] शक्त्या कित्र(क्रि)याभिगु र्णैरु—

२ त्फुल्लामलचारुविम्बवदना य[ं] श्री [:] सदा सेवते । यो देवद्विजसाधु-[प]—

३ ण्डितजनस्याधारभ(भू)तोऽ(भ)वा सिद्ध(द्धा)ध्यासितहेमतुङ्ग-शिखरः शैलै(ले)न्द्रराजा(जो) यथा [॥]

४ जात [स्त]स्यात्मजा(जो)पि प्रकट घ(ग)जघट(टा)घट्टनः (न)श्च (श्चा)रुमूर्त्ति नि(र्नि)य[ं] दाताभिमा—

५ नी रणचपलपटुः भ्रान्तपर्यन्त[की]र्ति[ ] [।]निर्जित्वा(त्या)-रातिपक्षः(क्षं) प्रसभमपहि(हृ)—

६ तो(ता) येच(न) लक्ष्मीविशाला स श्रीमा[न्]श्रीनिकेतः प्रतिमतिसुचिरः इन्द्र—

७ राजा(जो) नरेन्द्रः[॥] मण्डकात् पर[म]माहेश्वरा(रो) मातापितृपादानुध्यातः श्री—

* Expressed by a symbol.

2nd plate; 1st side

८ सापा(म)न्त इन्द्रराजः च्छे(छे)एड परङ्ग बिषय प्रतिबद्धः (द्धे)
आकाश राष्ट्रे गुल—

९ ग्रामके ।(1) सालग्राम-मन्तमरके ग्रामकु(कू)ट द्रोणाग्रिक—

१० गएडकानायक देवबारिक(का) [न्] सर्व्वांमे(ने)व प्रमुखा[न्]
यथा प्रतिवासिन(नः) समाज्ञा—

११ पयति वि दृतमस्तु भवता [ं] यथास्माभिराय [ं] ग्राम[ ] सोद्रङ्गः
सपरिकरः ।(1)

१२ अचाटभटप्रवेश सनिधिः सोपनिधेः(धि)चोरदण्डयलितः (2) चतुः
शां (सी)—

१३ माधानपर्यन्त आचन्द्र(न्द्रा)र्कच्छितितारकानिरोधेन(धं) मातापि-
त्तोरात्मनश्च पुन्या(ण्या)—

१४ भिबृद्धये । (1) श(शा)ण्डिल्य गोत्र वाजसनेय माध्यन्दिन नागस्वामि
पुत्र (त्र) —

2nd plate; 2nd side

१५ भवस्वामिनस्य (3) प्रतिपादितेत्यवगम्य ।(1) यथोचितभोगमुपन —

१६ यन्त[ ] आज्ञाश्रवणविधे यैभूत्वा सुखं प्रतिवा(व)स्तव्यमिति
सूयमा—

१७ ज्ञापना ।(1) ये चास्मद् वंशे समू(मु)त्पद्य(त्स्य) न्ते राजानः(न)
स्तेरपनीय(4) दत्तैरनु—

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1 The *danda* is not necessary.

2 Probably वर्जितः ।

3 Read भवस्वामिने ।

4 Read स्तैरपीयं

१८ पाळनीयातु (नु)मोदनीया च । यश्चेमो(मां) दत्ति[ं] विलोपमा-
पादयिष्यत् स ।

१९ पञ्चभिर्महापातकैः सह संयुक्त'(क्ताः) स्य(स्या) [त् ।] [ब]
हुभिर्वसुधाभूत्वा राजाने(5)

२० सगरादि(दि)भि[: ।]यस्य यस्य यदा भूमित(स्त)स्य तस्य तदा
फल[म्] ॥ षष्टि—

२१ वरिष(र्ष)सहस्राणि स्वर्गे मोदति भूमिदः[।] आछे(च्छे)त्ता
चानुमन्ता

3rd plate; 1st side

२२ च त्ता(ता)न्येव नरके वसे[त् ॥]स्वदत्तां परदत्ताम्वा यो हरेति(त)
वसुन्धरा[ं ।] कपिला शतघा—

२३ तोनामेनसा प्रतिपद्यते[॥] खिलभु(भ)क्ता तु या भु(भू)मिया(र्या)व
मुक्ता दशापरैः रा)[।] श[तं] या—

२४ [व]न्तु(त्तु) या भुक्ता न राजा हन्तु(त्तु) मर्हति[॥] आस्फोटयन्ति
पितर[:] प्रवलगन्त(न्ति) पितामहा[:]

२५ त्वमेकोस्मि(स्म)त् कुले जाता(तः) स मत्त्रा(6) भविष्यति[॥]प्राप्स्यसे
विपुला[न्] भोग[न्] पूर्वदत्ते(त्त)स्य तत्फ—

२६ लं(लम्) [।] पुनर्देहीति दानाभि(द्वि) पुनर्भोगी भविष्यसि[॥] इह-
लोककृतं कर्म तत्प[र]त्रोपि(प)—

२७ भुज्यति(ते) । तलसिक्तस्य वृक्षस्य फलं शाखासु दृश्यति[॥] लिखितञ्च
राजपुत्रा(त्र)देवे[न]

---

5 Read मुक्त्वा राजभिः

6 Read स नस्त्राता

२८ उत्कीर्ण[ं] सुवर्णकर ईस्वर[7] पुत्रेण द्रोणाकेन समाप्तश्च(श्चे)द[ं] शासन[ं]
ज्य(ज्ये)ष्ट प्रथ—

3rd plate; 2nd side

२९ मपक्ष-उत्तरभाद्रपद(दे) । अङ्गारा(र)बार(रे) दि(दि)वसएकादश(शे) ।
प्रवद्ध(द्ध)मान—

३० विजयराज्यसम्बत्सर: ११[8]

---

7 Read सुवर्णकार ईश्वर

8 Two numerical symbols denoting 11 are given at the end.

NOTES.

The plates were in possession of Shri Badriprasad Rai of Dhobahar in the Bilaspur district (Madhya-bharat). Dr. D. C. Sircar edited them in *E.I.XXXIII*, pp. 209-14 ff.

The set consists of three plates, each measuring about 9¼″×4″. They passed through a copper - ring on which there is a royal - seal, rectangular in size, on which is the legend श्री इन्द्रराजः ।

The characters are quite similar to those found in No. 2 above. Probably the engraver, *Svarṇakāra's* son, Droṇāka, of this inscription is a brother of the *Svarṇakāra* Īśvara's son in No. 2. Therefore, I presume that the donor, Indrarāja, of the present grant belongs to the family of the Pāṇḍavas to which the donor of No. 2 also belongs.[1]

The date of the record is as follows :—

A long passage in prose in lines 7–17 records *Sāmanta*[2] Indrarāja and is dated in his regnal reckoning without mentioning any era. The details of the date are given as the eleventh day of the first fortnight of the month of Jeshṭha of the first (or, eleventh)[3] year apparently of Indrarāja's reign, the week-day being Tuesday and the *nakshatra* Uttar-bhādrapada. The month was no doubt Pūrṇimāntha. The details are, however, not sufficient to determine the exact date of the record. .... The palaeography of the inscription suggests a date about the first half of the 7th Century A.D. according to the editor.

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1. It is curious to note how did Dr. Sircar overlook to refer the Bamhani plates of Bharatabala to identify the family of the donor, since the style of writing and the scripts in both the grants are almost equal.
2. Correctly it is *Srīsamanta*.
3. It is the eleventh R. Y. of the donor Indrarāja, when two numerical symbols 11 are put after the word सम्वत्सर:

It is necessary to state here that while editing Bahmani Plates of Pāṇḍava king, Bharatabala (Vide No. 2) Dr. B. Ch. Chhabra says that according to palaeography, that inscription belonged to the 5th century A.D.

When we closely examine both the inscriptions, we find that they adopt a similar type of characters apart from that the style of writing as well as the name of the *Svarṇakāra* Īśvara mentioned in both the grants are identical. It is, therefore, presumed that they were issued within considerably a short range of time. But, the assignments of their palaeographical period, according to Dr. Chhabra, to the 5th century A.D. and according to Dr. Sircar, to the 7th century A.D., apparently throws us into great confusion.

NO. 2

BAMHANI PLATES OF PĀṆḌAVA KING BHARATABALA, YEAR 2

1. Donor............ Bharatabala, son of Vatsarāja and grand son of Jayabala of Mekala, belongs to Pāṇḍava dynasty.

2. Title............ Śrī *Mahārāja*

3. Place of issue ... ?

4. Date.................R. Y. 2, Bhādrapada, Kṛishṇa, 13th *tithi*, and pushya *nakshatra*.

5. Officers.......... (1) Eśāna, son cf Śiva (*Rahasika*)
   (2) Mihiraka, son of Īśvara (*Suvarṇakāra*)

6. Topography...... (1) Mekalā (Country)
   (2) Uttara-rāshṭra (Province)
   (3) Pañchagarattā-Vishaya (Dt.)
   (4) Vardhamānaka (V.)

7. Donee.. .... Lohitasarasvāmin of Vatsa *gotra*, Mādhyandina Śā*khā* of the Ś*ukla-Yajurveda*.

8. Authority...... Edited by B. Ch. Chhabra in *E I. XXVII*, pp. 132-45 ff.

9. Remarks...... The link between the donee, Bharatabala, and his family which is known as Pāṇḍava, is neither established with the Pāṇḍava family of Tivaradeva of Mahākosala nor with the Indrāraja's family in No. 1, whose plates are engraved by a son of *Svarṇakāra* Īśvara. The scripts, used in No. 1 plates as well as the style of writting, are almost same with those of the present inscription.

TEXT

1st plate

१ ॐ स्वस्ति:[1] [॥] आसीद्य: पाण्ड़वानां सुविमलयशसामन्वये भूरिधाम्ना['] रा—
२ जाभूत्मे(न्मे)कलायां क्षितिपतितिलक: सम्प्रसूतोरुकीर्त्ति[ ] श्रीमां(मान्)-
श्री स—
३ विधा[ता] जयवल इति य: ख्याप्यते स्वैर्यशोभि: लोकेस्मिं(स्मिन्) सर्व्वदे(दै)-
[व]—
४ प्रवरगुणगणालङ्कृतश्चार(रु)मूर्त्ती(र्त्ति): [॥] तस्याहवाहृतजय: प्रथि
[तो दया ?]—
५ वां(वान्) वत्सेश्वर: प्रतिसमो गुणवान्विधिज्ञ: [।] पुत्त्रोभवद्रिपुग्र(गृ)होप—
६ वनानि येन वन्यैमृगै: प्रचुरतामुपपादितानि[॥] महानुभाव[:]
७ सुकृतप्रशंशी गुणान्तरज्ञ: पुरुषोपभोग्य: [।] सद्धर्म्मशीलो(ल:) सुनयप्र—
८ धान: श्रीवत्सराज(जो) नृपतिर्व्वभूवा ॥ तस्य पुत्त्रस्तत्पादानुध्यात: प—
९ रममाहेश्वर: परमब्रह्मण्य: परमगुरुदेवताधिदैवतविशेष[:]
१० श्रीमां(मान्) श्रीमत्यां देव्यां द्रोणभट्टारिकायामुत्पन्न: श्री महाराज ना—
११ गव[र्म्म]:[॥] तुरगखुरनिपातक्षुण्णमार्ग्गा धरित्त्रि(त्त्री) मलिनयति दिगन्तां(न्तान्)
१२ पा[']सुरूक्षाकृतान्तां(न्तान्)[।] मदमलिनकपोला वारणा यस्य

2nd plate; 1st side

१३ य(या)त: प्रशममुपनयन्ते शीकरार्द्रां क्षणेन[॥] ततस्तस्य पुत्त्रस्तत्पादा—

1 The *visarga* is not necessary.

१४ नुध्यातः परममाहेश्वरः परमब्रम(ह्म)ण्यः परमगुरुदेवताधिदैवत—

१५ विशेषः श्रीमत्यां देव्यां इन्द्रभट्टारिकायामुत्पन्नः श्री महाराज भरत[:] [॥]

१६ इन्द्रो दयाशीलगुणान्विताया औदार्य्यचातुर्य्ये समं(म)न्विताया[:] [।] पु—

१७ त्त[ ] प्रसूतोमलचारुकान्तिः शैलेन्द्रपुत्र्या इव का[र्त्ति]केयः[॥] इन्द्रो दा—

१८ रणिसम्भवे (?) [थ] हुतभुक्ततेजोज्वल[2] स्नेहवां(वान्)रसद्वृत्तस्थितिविभ्रमन्द्र

१९ विधृत प्र(प्रा)प्त प्रमाणोन्नति[:] । दृष्टः साधुसुखोदयाय हि नृणां ध—

२० र्म्मार्थसम्पादकः(को) वेद्यामध्वरसंस्थिते वसुहुतः पूज्यः सतां सर्व्व—

२१ दा ॥ येनोत्तुङ्ग रिपुद्रुमैरविरलैर्भग्नैः समस्ता दिश[श्]चन्नन्ना दि ध्व(ग्व)र—

२२ दन्तिनेव गुरुणा व्याक्रि(कृ)ष्य विस्फूर्ज्जिता[:] । यस्यैव[ं] विधचेष्ट(ष्टि)-
तस्य नृ—

२३ पतः कृत्स्ने महीमण्डल(ले) सौराज्य श्रि(श्रि)यमादधातु विपुला धर्म्मार्थकाम—

२४ प्रदाः [॥][3] श्रीभरतः क्षितिनाथः क्षितिपतितिलकः सुरेन्द्रसम वि(वी)र्य्यः [।]

२५ विनिहतरिपुगण तर्दिम(र्मी) दधार यः संश्र(श्रि)तां स्वभुजोः(जयोः) [॥] एकैव

2nd plate; 2nd side

२६ स्फटिकविमलशुभ्रं विभ्रति(तो) शीलतोयम(यं) । यमनो(नि)यतु(म)तटान्त—
प्रान्त शु—

२७ द्धप्रव(वा)हं [।] प्रशमगुणगणोमि(र्मि)याजनं पावयं(य)न्ति(न्ती) स्वयमिह
सुर—

२८ लोकादागताजाह्नवीव ॥ श्रीमच्चन्द्रा[ं]शुक(की)[र्तें] भरतवल नृपस्योत्तम(मा)-
र(रा)ज—

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2 Probably the correct form is "हुतमुक्तेजोज्वलः"

3 The Second *Pada* of the verse is not complete.

२६ पत्नि(त्नी) । जाता य(या) कौसलाया[4]ममरजकुलजां [कि]तिमच्चैर्दधाता(ना)[5] ॥ शश्वद्धर्म्माणै(र्थ)—

३० कार(म)रतिविहिततमातीव लोकप्रकाशा याता र(पौ)त्रैः पु(प्र)पौत्रैर्न[य]-विन[य]र -

३१ तैराजं स[ं] घै(है): प्रतिष्ठा[म्] ॥ योसौ सम्पूर्णशक्तित्रयविनिपतितानेकसामं-(म)न्त—

३२ मूर्द्धप्रोद्घृष्टोरफुल्लपपर्दति[6] चलनय(यु)गाक्रान्तदिकूर(च)क्रवालः [।] सौम्यः सो—

३३ यश्च वंशः प्रभव इति जने का(की)र्त्ये(र्त्य)ते यस्य चोच्चैः स श्रीमां(मान्)-सवभूवस्त्र—

३४ तिय॑[7] गुणा(ण)गणो दि(दी)र्णवैरो ने(न)रेन्द्रः [॥] ततः मेकजायं(यां) उत्तर रा[ष्ट्रे] पाश्चग—

३५ र्त्तविषये वर्द्धमानके । ग्रामकु(कू)ट द्रोणाग्रकनायक-देववारिक-गण्ड़क—

३६ प्रमुखां(खान्) सर्वां(र्वा)नेव यथा प्रतिवासिनः समाज्ञापयति विदितमस्तु

३७ महैय(ह्य) पादैरयं ग्रासा(मः) सा(सो)द्रगः(ङ्गः) सोपरिकरः अचाटभटप्रवेशी-र्सान—

३८ धिः सोपनिधि (धि)श्चोरदण्ड़वर्जत(र्जितः) चतुः सि(सी)मापर्यन्त आचन्द्रार्क-क्षित(ति)—

3rd plate

३९ तारकानिरोधेन मात(ता)पित्रोरात्मनश्च पुण्याभिवृध(द्ध)ये वत्सगोत्रश्रीमा—

४० द्धिय(द्ध्य)न्दिन लोहितसरस्व स्वा मिनः(ने) प्रतिपादितेत्यवगम्य यथोचित भागभो—

4 Read कोसलायां

5 Read कीर्त्तिमुच्चैर्दधाना

6 Read पद्मद्युति

7 Read सार्वभौम प्रथित

४१ गेनाज्ञाश्रवण विधेयैर्भवितव्यमिति [।।] स्वयमाज्ञापना [।।] ये चास्मद्वंशे समुत्प—

४२ द्यन्ते राजानः(न)स्तैरपीयं दत्तिरनुमोदनीयानुपालनीया च [।।] यः(य)श्चैमां(तां) दत्ति[ं] विलोपमा—

४३ प(पा)दयिष्यति स पञ्चभिर्महा[पा]तकैः संयुक्त[:]स्य(स्या)दिति [।।'] वहुभिर्व- सुधाभुक्ता राज—

४४ भिस्सगरादिभिः [।] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) [।।] षष्ठि वर्षस—

४५ हस्राणि स्वर्व्वे(र्गे) मोदति भूमिद[:] [।] आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्[।।] स्व—

४६ दत्ता[ं] परदत्ता[ं] वा यत्नद्रक्ष नराधिप [।] मही[ं] महिमतां श्रेष्ठ दानाच्छ्रे– योनुपालन[म] [।।]

४७ समाप्तं चेदं शासनं [।।] प्रवर्द्धमान ।[8] विजयराज्यसम्वत्सरे २ भ(भा)द्रपद– क्र(कृ)ष्ण[त्र—

४८ योदश्यां पुष्यनक्षत्रेण [।।] लिखितञ्चेदं शासनं राहसिक एशान पुत्रेण शिवेनो—

४९ त्कीर्ण्णञ्च सुवर्णकारेश्वर पुत्रेण मिहिरकेने(णे)ति ।।

8 The daṇḍa is not necessary.

NOTES

The plates were discovered in 1940 at the village of Bamhanī, *tahsil* Sohāgpur, P.S. Burhār, in the ex-state of Rewa in Madhya-pharat. They are edited by B. Ch. Chhabra in ***E.I. XXVII***, pp. 132-45 ff. with facsimiles.

The plates are three in number, each measuring about 7¾"×4½". They are attached to a copper-ring containing a seal on which no legend or emblem is distinct at present.

According to Dr. Chhabra, the characters, employed in it, belong to the 5th century A.D But, this type of character is equal to that of No. 1 which, while editing, Dr. D. C. Sircar assigns the palaeographical period of it to about the 7th century A.D.

Following is the translation of the text as given by Dr. Chhabra:—

"Om ! Hail !

(V. 1) There was he who became a widely renowned king in Mekalā, the foremost among the rulers, a fortunate one and a disposer of Fortune, endowed with excellent virtues as well as with a personable appearance, who belonged to the family of the Pāṇḍavas of absolutely flawless fame and great majesty and who is well known in this world always through his own glorious deeds as *Jayabala.*

(V. 2) To him was born a son, (called) *Vatsarāja,* who was like unto (his father), famous, compassionate (?), virtuous, (and) conversant with rituals, who achieved victories in battle filds (and) made the pleasure-gardens, attached to the houses of his enemies, teem with wild beasts.

(V. 3) The illustrious king *Vatsarāja* was magnanimous, always approving of merits, partial to virtues, devoted to righteousness, serviceable to his people and distinguished for his equitable policy.

(Ll. 8-11) His son, meditating on his feet, a devout worshipper of Śiva, a great patron of the Brāhmaṇas, regarded as a highly venerable personage, a deity and a supreme divinity, a fortunate one, was the illustrious *Mahārāja Nāgabala,* begotten on the illustrious queen *Droṇā Bhaṭṭārikā.*

(V. 4) At the time of his (Nāgabala's) march, the roads having been pounded down by the hoof-beats of his steeds, the earth darkens (all) the quarters, dust making every corner dry and dreary, (but) his elephants, with their temples soiled by the ichor, instantly restore serenity, having moistened it (the earth) with the spray (which they habitually emit from their trunks).

(Ll. 13-15) After him, his son, meditating on his feet, a devout worshipper of Śiva, a great patron of the Brāhmaṇas, regarded as

a highly venerable personage, a deity and a supreme divinity, is the illustrious *Mahārāja Bharata*, begotten on the illustrious queen *Indra bhaṭṭārikā*.

(V. 5) To her (*Indrabhaṭṭārikā*), endowed with compassions, worthy character, virtue, generosity and smartness, was born, as Kumāra to Pārvati, a son. *Indra* (by name), bright and handsome of appearance.

(V. 6) (He is) *Indra* in causing a rift (in enemy ranks), a blazing fire in brilliance, amiable, a very Brāhmaṇa in point of noble behaviour, deemed praiseworthy, one who has gained authority and excellence, whose sight inspires joy in the hearts of) good people and brings to fruition the merit and desires of the common folk, to whom gifts of gold are presented at the time when he occupies the sacrificial seat for (performing) a sacrifice, and who is always respected by worthy persons.

(V 7) Like a gigantic celestial elephant, he pulled down and tore asunder a multitude of resounding trees (in the form) of overweening foes and had all the quarters thickly strewn over with them. A king capable of such a feat exercises complete sovereignty over the whole world, ensuring righteousness, prosperity and happiness.

(V. 8) In prowess equal to the Lord of gods is the illustrious king *Bharata*, a paragon of rulers, who, having slain the enemy hosts, bore their Fortune on his own arms as she approached him.

(L. 25) The only one,—

(V. 9) — who is, as it were, the Ganges herself, from heaven descended, purifying the people here, possessing the water (in the form) of character pure and brilliant as crystal, with its serene flow bounded within the two banks of self-restraint and self-discipline, ripply with many virtues such as equanimity,—

(V. 10) — royal consort of the king *Bharatabala* of the glory comparable to shining moonbeams is *Lokaprakāśā*, the lady *par-excellence*, who, born in Kosala, carrying the high reknown of (being of) a divine origin, ever intensely zealous upon righteousness, prosperity and happiness, has attained to a sublime status by virtue of her having sons and grandsons, who are champions of justice and discipline, (and would-be) foremost kings.

(V. 11) The great king *(Bharatabala)*, an illustrious paramount ruler, whose virtues are well-known, who has destroyed enemy hordes, who has all the quarters overcome by his pair of feet that have the grace of an expanded lotus-flower and are fervently touched by many a prince paying homage to him by reason of his perfect triple power, and, further, whose birth is highly praised by the people as being in the famous Lunar race,—

(Ll. 34-36) — thus issues a command to all the inhabitants concerned, headed by (the state officials, namely) the *Grāmakūṭas*, the *Droṇāgrahakas*, the *Nāyakas*, the *Devavārikas* and the *Gaṇḍakas*, at the village of) Vardhamānaka in the district (vishaya) of Pañchagarttā within the Northern province (Uttara-rāshṭra) in (the country of) Mekalā.

(Ll. 36-40) "Be it known that, for the purpose of incresing His own religious merit as well as that of His parents, this village (of Vardhamānaka),— with the *udraṅga* and the *uparikara*, with the treasures and the deposits, (with the privilege that it is) not to be entered by the *Chaṭas* and the *Bhaṭas*, with the exception of the fines (imposed) on thieves, to the extent of its four boundaries, to last until the end of the moon, the sun, the earth and the stars,— is granted by His Majesty to the illustrious Lohitasarasvāmin of Vatsa *gotra* and the Mādhyandina *(śākhā* of the *Śukla Yajurveda.)*.

(Ll. 40-41) "Having known so, You should obey his (the donee's) orders, duly paying him the customary tributes.

(Ll. 41-43) "The command is (issued by His Majesty) Himself. And this donation should be consented to and protected by those kings, too, who are born in Our family. And whosoever will cause obstruction to this grant, he shall become invested with (the guilt of) the five great sins".

(Ll. 43-46) [Here occur three of the customary verses].

(Ll. 47-49) Thus is this charter concluded. In the year 2 of the increasing victorious reign on the thirteenth day of the dark fortnight of (the month of) Bhādrapada, when the *nakshatra* was Pushya. This charter has been written by Śiva, son of the *Rāhasika* Iśāna, and engraved by Mihiraka, son of the goldsmith Īśvara.

NO. 3

BONDA PLATES OF MAHASIVA TIVARA.
(R. Y. 5)

1.	Donor	Mahāśiva Tivararaja, son of Nannadeva and grandson of Indrabala of Pāṇḍu vamśa.
2.	Title ...	*Sakala Kosalādhipati, Parama - Vaishṇava and Mātāpitṛpādānudhyāta.*
3.	Place of issue...	Śrīpura.
4.	Date	The 5th regnal year, in the 1st day of Margaśira.
5.	Officers ...	Voppanaga, son of Yotranāga, is the engraver.
6.	Topography ...	(1) Piharajabhukti (Dt.) (2) Bondaka (?) (V) (3) Avaḍika (V)
7.	Donee	Twentyfive brahmanas headed by Bhaṭṭa Madhu-sūdanopādhyāya who belonged to Yajurveda and Samaveda of the sections of Charakādhvarya and Maitrāyaṅīya.
8.	Authority	*E.I. XXXIV*, pt. iii, pp. 111 - 16 ff. Edited by Dr. D. C. Sircar.
9.	Remarks	In Baloda plates of the same king, the writer Boppanāga's father is recorded as Sottranāga.

TEXT

1st plate

१ ॐ[1] जयति जगत्र(त्त्र)यतिलकः क्षितिभृत्कुलभवनमङ्गल[स्त]म्भः श्रीमती(त्ती)वरदेवो ध(धौ)—

२ रेय[:] सकलपुण्यकृताम् ॥ स्वस्ति श्रीपुरात्समधिगतपञ्चमहाशब्दानेकनतनृ—

३ पतिकिरीटकोटिघृष्टचरणनखदर्प्पणोम्भा(द्भा)सितोपकण्ठदिङ्मुखः प्रकटरि—

४ पुराजलक्ष्मी:(क्ष्मी)केशपाशाकर्षणदुर्ल्ललितपाणिपा(प)ल्लवः निशितनिस्त्रिंश—
घन —

५ घातपातितारिद्व(द्वि)रद कुम्भमण्डलगलद्वहलशो(शो)णितसदासिक्तमुक्ताफल—

६ प्रकरमण्डितरणाङ्गणः विविधरत्नसम्भारलाभा(भ)लोभविजृम्भमाणारिक्षा—

७ रवारिबाड़वानलश्चन्द्रोदयइवाकृतकरोद्वेगः क्षीरोद इवाविर्भूतानेक(का)तिशा—

८ यिरत्नसम्पत्गरुत्मानिव भुजंङ्गोद्धारचतुरः परामृष्टशत्रुकलत्त्रनेत्त्राञ्जनो(न)क(को)—
मल—

९ कपोलकुङ्कुमपत्रभङ्गः शिष्टाचारव्यवस्थ(स्था)परिपालने(नै)कदत्तः(त्त)चित्तः अपि
च प्रा—

१० क्तने तपसियशसिरहसिचेतसि वचुसि(षि)वपुषि च पूजितो जनेनाक्लिष्टतया नी—

2nd plate; 1st side

१ तान्तमवितृप्तो गु(गू)ढ़ोगाढ़ं स्वच्छः प्रसन्नो यौवनेन छ(चा)लङ्कृतः स्वामीभवन(न्न)-
प्य वहुलप—

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1 It is a symbol, found in all inscriptions of Tivararāja, which is taken by some scholars as *Siddham.*

१२ नोनुभिमत कुतृष्टो(ष्णो)पि नितान्तत्यागी रिपुजनप्रचण्डोपि सो(सौ)म्यदर्शनो भूति-
विभूष—

१३ णोप्यपरुषस्वभाव: किञ्चासन्तुष्टो धर्म्मार्जनेन सम्पल्ल(ल्ला)भे स्वल्प(ल्प:) क्रोधेन-
प्रभावे लु—

१४ ब्धो यशसि न परवित्तापहारे:(रे)शक्त: सुभाषितेषु न कामिनीक्रीडासु प्रतापानल-
दग्धाशेष—

१५ रिपुकुलतुलराशितुहिनशिलशैलधवलयशोराशि[प्रा(प्र])काशितदिगन्त: क(का)न्त:
प्रकृ:—

१६ त्या श्रीमदिन्द्रबलसूनोरलङ्कृतपाण्डुवङ्गस्य श्रीनन(न्न)देवस्य तनय[:]
प्र[प्रा]—

१७ प्तसकल-कोशलाधिपत्य: स्वपुण्यसम्भारप्रशमिताशेषजगदुपद्रव: स्व प्रज्ञा—

१८ सु(सू)चि समुद्धृताखिलकण्टक: परमवैष्णवो मातापितृपादानुध्यात: श्रीमा(म)हा—

१९ शिवतीवरराज: पिहराजभूक्तिय वोन्दक[1] अवडिकसहित प्रतिवासिन: समाज्ञा—

२० पयति विदि[त]मस्तु भवतां यथास्माभिरयं ग्रामो यावद्रविशशितारा किरण—

२१ प्रतिहतघोरान्धकारं जगदवतिष्ठते तावदुपभोग्य: सनिधि[:] सोप—

2nd plate; 2nd side

२२ निधिरचाटभटप्रवेश्य: सर्व्वकरसमवेत:[2] सदशापराध: सापुत्त्रिकवेणी—

२३ भोज्य: यजुर्व्वेदा(द) सामवेद चरकाद्धवर्य्य(र्ध्यु)मैत्रायणि(णी)यभट्टमधुसूदनो-
पाध्या-

२४ य ॥ र(अ)वन्तिविक्रमोपाध्याय ॥ देवसोमोपाध्याय ॥ स्वामिदत्तोपाध्याय ॥
विष्णुघो-

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1 Dr. D. C. Sircar reads वोन्दक । But, the correct reding is घोन्दक which is the name of the village.

2 Read समेत:

२५ षोपाध्याय ॥ स्थावरोपाध्याय ॥ भट्टकमलपद्मस्वामि ॥ भट्टरविणा(ना ॱ गस्वामि ॥
२६ शम्भुभवस्वामि ॥ वधु(न्धु)देवस्वामि यो रङ्गविष्णुभवस्वामि ॥ लाटफलिह–
स्वामि ॥
२७ अशोकस्वामि ॥ श्रीधरभूतिस्वामि ॥ शीलपद्मस्वामि ॥ साप्युपद्मस्वामि ॥
२८ वामनस्वामि ॥ नागशर्म्मस्वामि ॥ गोल[च]न्द्रस्वामि ॥ भद्रस्वामि ॥ छान्दोगच–
२९ रणि(णी)य गोपेन्द्रस्वामि एवं वामनस्वामि ॥ सोमस्वामि ॥ यज्ञस्वामि ॥
३० उन्नतदेवस्वामिभ्यः पञ्चविंशतिभ्य मातापित्रोरात्मनश्च पुण्याभि –
३१ वृद्धये उदकपूर्व्वम्प्रतिपादित इत्युपलभ्य यथोचित भोग भाग—

3rd plate

३२ मुपनयन्तः सुखं प्रतिवत्स्यथेति ॥ भाविनश्च भूमिपालान्नुदि—
३३ स्येदमि(म)भिधीयते [।] भूमिप्रदादिविललन्ति पति(त)न्ति हन्व भृत्वा महीं[
नृपत—
३४ यो नरके नृशंसा(नृशंसाः ।) एतादूर्व(द्रव)यं परिकलय्य चल(ला)श्च लक्ष्मीमायुस्तथ-
(था) कुरुत य—
३५ द्भवत(ता)मभि(भी)ष्ट[म्] ॥ अपि च [।] रक्षापालनयो स्त(स्ता)वत्फल[ं]
सुगति दुर्गती [।] को नाम स्वा(स्व)र्ग—
३६ मुत्सृज्य नरक[ं] प्रतिपद्यते ॥ व्यासगीता[ं] श्चात्र श्लोकानुदाहरन्ति [।] अग्नेर-
पत्यं प्र—
३७ थम[ं] सुवर्णं[ं] भूर्व्वैष्णवीसूर्य्यसुताश्च गावः [।] दत्तास्त्रयस्तेन भवन्ति लोका
३८ यः क[: का]ञ्चन[ं] गाश्च महीञ्च दद्यात् ॥ षष्टिवर्षसहस्र(स्रा)णि स्वर्गे मोदति
भूमिदः [।]
३९ अ(आ)च्छेत्ता चा(चा)नुमन्ता च(च) तान्येव नरके वसेत् ॥ वहुभिर्व्वसुधादत्ता
राजभिस्स—

४० गरादिभिः [।] यस्य यस्य यदाभूमिस्तस्य तस्य तदाफलं ॥ स्वदत्ता[ं] परदत्तं (त्तां) वा यत्नाद्र —

४१ त्तयुधिष्ठिर (।) महीन्म(म्म)हिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति ॥ प्रवर्द्धमान- विजयरा—

४२ ज्ये सम्बत् ५ मार्ग्ग दि १ उक्ती(त्की)र्ण(र्ण)मक्षशालिकयोत्रनागसूनुना वोप्पनागेन

NOTES.

This inscription was discovered from a village called Bonda in the present district of Raigarh of Chhattisgarh Division in Madhya-bharat, by one Gosai Ram Rawat, while digging a foundation for house construction in the above mentioned village. Pandit L. P. Pandeya of Balpur who lived at a distance of about 20 miles from Bonda village, secured the plates from the owner in 1959 and sent them to the Government Epigraphist for India, Ootacamund, for publication. Dr. D. C. Sircar, the then Government Epigraphist for India, edited the inscription in E.I. XXXIV, pt. iii, pp. 111-116 ff.

The inscription consists of three copperplates, each measuring 8.95″×5.42″, strung on a copper ring which is 4½″ in diameter. A circular seal is found at the joint of the ring and it contains the same seal with the legend of Tivaradeva as is found in his Rajim and Baloda plates.

[For translation of the *Praśasti* see No. 4 below]

NO. 4

RAJIM PLATES OF TĪVARADEVA
(R.Y. 7)

1. Donor ... ... Mahāśiva Tīvararāja, son of Nannadeva and grand-son of Indrabala of Pāṇḍuvaṁśa.
2. Title............ *Paramavaishṇava.*
3. Place of issue ... Śrīpura
4. Date ... ... The 7th R. Y. the 8th day of the month Kārttika.
5. Officers ... ?
6. Topography (1) Penṭhāma *Bhukti* (Dt.)
   (2) Pimparipadraka (V.)
7. Donee ... ... *Bhaṭṭa* Bhavadatta and *Bhaṭṭa* Haradatta, the sons of *Bhaṭṭa* Gouridatta of Bhāradvāja *gotra* and Vājasaneya - Mādhyandina śā*khā*
8. Authority...... *CII.* Vol. III, pp. 291-99 ff. Edited by J.F. Fleet.
9. Remarks ... ...

TEXT

1st plate

१ ॐ [॥] जयति जगत्र(त्त्)यतिलक[:] क्षितिभृत्कुलभरणमङ्गलसूत्र[:] श्रिइ-(श्री)मत्नृति(ती)वरदेवो धौरेय[:] स—

२ कलपुण्यकृतां [॥] स्त(स्व)स्ति श्रिइ(श्री)पुरात्समधिगतपञ्चमहाशब्दानेकनत-नृपतिकिरि(री)ट—

३ कोटिघृष्ठ(ष्ट)चरणनखदर्पणोद्भासितोपि कण्ठदुन्मुखप्रकटरिपुराजलक्ष्मि(क्ष्मी)—

४ केशपाशाकर्षणदुर्ललितपाणिपल्ल[वो] निशितनिस्तृं(स्त्रिं)शघनघातपातितारि-द्विरदकु—

५ म्भमण्डलगलद्वहलशोणितसदासिक्तमुक्ताफलप्रकरमण्डितरणाङ्गण—

६ द्वित्रविधरत्नसम्भारलाभलोभविजृम्भणारित्नारवारिवाड़वानलश्चन्द्रोदयइवाकृत—

७ करोद्वेगः क्षि(क्षी)रोद इवाद्विवभूतानेकातिशायिरत्नसम्पत् गुरुत्मानिव भुजङ्गोद्धार-चतुर[:]

८ परामृष्टग(श)त्रुकलत्रनेत्राञ्जनकोमलकपोलकुङ्कुमपत्रभङ्गत् शिष्टाचारव्यवस्था—

९ परिपालनैकदत्तचित्त[ ] [।] अपि च प्राक्तने तपसि यशसि रहसि चेतसि चक्षुषि वप(पु)—

2nd plate; 1st side

१० षि पूजितो जनेाक्लिष्टतया नितान्तमवितृप्तो गूढ़ो(ढ़ो) गाड़(ढ़)स्वच्छप्रसन्न-य(व)द—

११ नेन चालङ्कृत[:] स्वामिभवन(ने)प्यवहुलपनोनुभिभूतः कुतृष्णोपि नितान्ततया—

१२ गि(गी) रिपुजनप्रचण्डोपि सो(सौ)म्यदर्शनो भूतिविभूषणोप्यपरुषस्वभाव[वः]कि—

१३ ञ्चा सन्तुष्टो धर्मार्जनेन सम्पल्लाभे स्वल्पक्रोधेन प्रभावे लुब्धो यशसि न प—

१४ रवित्तापहारे स(श) कः(क्त:) सुभासि(षि)तेषु न कामिनि(नी)कि(क्री)ड़ासु प्रतापानल दग्धाशेष—

१५ रिपुकुलतूलराशिस्तुहिनशिलाशैलधवलयशोराशिप्रकाशितदिगन्त[:] कान्त[:] प्रकृत्या

१६ श्रिइ(श्री)मद्इन्द्रवलसूनोरलङ्कृतपाण्डुवंशस्य श्रिइ(श्री)नन्नदेवस्य तनयप्राप्त: स्वपुन्य(ण्य)—

१७ सम्भार प्रस(श)मिताशेषजगदुपद्रव: स्वप्रज्ञा शू(सू)चिसमुद्धृताखिलकण्टक: पर—

१८ मवैष्णवो मातापितृपादानुध्यात: श्रिइ(श्री)महाशिव तिरराज:[1] कुशली ।। पेण्ठाम-भुक्तीय

2nd plate; 2nd side

१९ पिम्परिपद्रके ब्राह्मणां(णान्) संपूज्य प्रतिवासिन: समाज्ञापयति [।] विदितमस्तु

२० भवतां यथास्माभिरयं ग्रामो यावद्रविशशितारार्किरणप्रतिहतघोरान्धकारं ज—

२१ गदवतिष्ठते तावदुपभोगय[:] सनिधि: सोपनिधिरच(चा)टभटप्रवेश(शो) दा—

२२ रद्रणक सर्वकरादानसमेतो मातापित्रोरात्मनश्च पुण्याभिवृद्धये भा—

२३ रद्वाजसगोत्र वाजसनेयमाध्यन्दिन – भट्टगौरिदत्तपुत्रभट्ट—

२४ भवदत्त भट्टहरदत्ताभ्यां ज्येष्ठ द्वादश्यामुदकपूर्वं प्रतिपादित इ—

२५ त्यवगम्य भवद्भिर्यथोचितमस्मै(मस्माभ्यां) भोगभागमुपनयद्भि: सुखं प्रति—

२६ वस्तव्यमिति ।। भाविनश्च भूमिपालानुद्दिश्येदमभिधीयते [।] भूमि प्र—

२७ दा दिवि ललन्ति पतन्ति हृ(ह)न्त हृत्वा महि(हीं) नृपतयो नरके नृशंसा:

3rd plate; 1st side

२८ एतद्वय[ ] परिकलय्य चलाञ्च लक्षि(क्ष्मी)मायुस्तथा कुरुत यद्भवतामभि(भी)-ष्ट[ं][।।]

२९ अपि च [।] रक्षापालनयोस्तावत् फलं सुगति दुर्गति को नाम स्वर्गमुच्छृ(त्सृ)ज्य

३० नरकं प्रतिपद्यते [।।] व्यास गि(गी)तांश्चात्रश्लोकानुदाहरन्ति [।] अग्नेर[प]त्यं प्रथमं

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1 Read श्री महाशिवतीवरराज:

३१ सुवर्णं भूवैष्णवि(वी) सूर्य्यसुताश्च गावः दत्तात्र(स्त्र)यस्तेन भवन्ति लोका यः काञ्चन गा—

३२ ञ्च महि(ही)ञ्च दद्या[त्] [॥] षष्ठिवर्षसहस्राणि स्वर्गे मोदति भूमिदः आच्छेप्ता

३३ चानुमन्ता च तान्येव नरके वसेत् [॥] वहुभिर्वसुधादत्ता राजभिः सगरादिभिः

३४ यस्य यस्य यदा भूमित(स्त)स्य तस्य तदा फलं [॥] स्वदत्तां परदत्तां वा यत्नाद्रक्ष

३५ युधिष्ठिरः(र) महि(हीं) महिमतां श्रेष्ठ दानाश्रे(च्छ्रे)योनुपालनमिति ॥ प्रवर्द्ध- मान—

३६ विजयराज्यसम्वत्सरु(र) ७ कार्त्तिक दिवसु अष्ठ(ष्ट)मु ८[2] [॥]

2 The words सम्वत्सरु for सम्वत्सर, दिवसु for दिवस and अष्टमु for अष्टमी in the last line seems to be a vernacular termination as suggested by Dr. Fleet. It is necessary to pointout here that the use of U—*ma'/*ā in such cases are found in Telugu speaking area.

NOTES

In 1785, these plates were discovered by a Mahratta Chief named Hanmantrao Maharik, and noticed in 1825 in the *Asiatic Researches*, Vol. XV. p. 499 ff. Afterwards, Cunnigham in 1884 publised the plates in *Ar. Sur. Ind.* Vol. *XVII*, p. 17. In 1888 Dr. J. F. Fleet edited the plates in the *Corpus Inscriptionum Indicarum*, Vol. III, pp. 291-9 ff. under the title "Rajim Copper-plate inscription of the Raja Tivaradeva,", as they were discovered from the village of Rajim in Rayapur district of Madhyabharat.

The plates are three in number each measuring about $8\frac{7}{8}'' \times 5\frac{7}{8}''$. They are attached to a copper ring containing the royal seal with the emblems of a Garuḍa, a *chakra* (discus), a Śaṅkha (conch-shell) and a flower device. Across the seal, there is a legend in two lines as follows :—

श्रीमत्तीवरदेवस्य कोसलाधिपते रिदं [।]
शासनं धर्म्मवृद्धयर्थं[ं] स्थिरमाचन्द्रतारकम् [॥]

The script used in this record is of the *Box-head* type of Characters.

Dr Fleet gives the translation of the verse found on the seal and the plates as quoted below :—

The Seal

This charter, which is for the sake of the increase of religion, of the illustrious Tīvaradeva, the supreme lord of (the country of) Kosala, shall endure firmly as long as the moon and the stars !

The plates

Om ! Victorious is the illustrious Tīvaradeva, the ornament of the three worlds, the auspicious thread of the palaces of the race of kings; the most energetic of all those who do works of religion !

(Line 2) Hail ! From the town of Śrīpura;— He who verily is made resplendent by the mirror of the nails of *(his)* feet, that is polished by a crore of diadems of the many kings, bowing down (*before him in the act of performing obeisance*), who have attained the *Pañchamahāśabda*;— whose fingers are discourteous in pulling the flowing tresses of the goddess of the fortunes of hostile kings, mourning, and looking up in anxious expectation *(of even further ill-treatment)*, and exposed in public; – who is a very submarine fire to the salt water of *(his)* enemies, gaping with the greedy desire to acquire a multitude of various jewels in battle-fields which are decorated with numbers of pearls that are always besprinkled with the thick blood that trickles down from the foreheads of the elephants of *(his)* enemies, struck down with the crushing blows of (*his*) sharp sword;— who has not caused distress by (*his*) taxes, just as the rising moon does not cause distress by (*its*) rays; – who, like the sea of milk, manifests a wealth of many most excellent jewels;— who, like Garutmat, is skilful in eradicating the serpents*;— who breaks the saffron-leaves on the cheeks, soft with the collyrium (*washed down by the tears*) from *their*) eyes, of the violated wives of *his*) enemies;— whose thoughts are solely given to the establishment and protection of virtuous behaviour; —

(L. 9) Who, moreover, is not too much puffed up with satisfaction, (*though he is*) unweariedly worshipped by mankind, in (*respect of his*) religious austerity (*and*) fame (*and*) secrecy (*and*) intellect (*and*) faculty of sight and (*beauty of*) form resulting from (*good*) acts done in a former life;— who is reserved, and is decorated with an impenetrable, pure, and complacent countenance;— who, even in the palace of (*his*) lord, is never at a loss (*for words*), though he does not talk too much;— who, though he is thirsty for (*the acquisiton of*) land, is yet exceedingly liberal; — who, though he is fierce to (*his*) enemies, is yet mild of aspect; who, though he is adorned with majesty, is yet not harsh; who, moreover, is by nature never quite satisfied in accumulating religion in the acquisition of wealth, (*and*) in (*displaying only*) mild anger in (*spite of all his*) power;—who is greedy

* Probably it refers to some Nāga Kings or tribe.

for fame, (*but*) not for the appropriation of the wealth of others;— who is affable in excellent conversations, (*but*) not in the dallyings of wanton women;— who has burned with the fire of (*his*) prowess all the heap of cotton that is the race of (*his*) enemies;— who has irradiated the ends of the quarters of the world with the mass of (*his*) fame that is as white as the rocky mountain of snow; — (*and*) who is by nature beautiful;—

(L. 16) (*He*), the illustrious Mahāśiva-Tīvararāja,— who is the adopted son of the illustrious Nannadeva, who was the son of the illustrious Indrabala, (*and*) who adorned the lineage of Pāṇḍu; who has allayed all the troubles of the world with the abundance of his religious merit; who has extracted all thorns with the needle of his wisdom; who is a most devout worshipper of (the god) Vishṇu; (*and*) who meditates on the feet of (*his*) parents,— being in good health, (*and*) having done worship to the Brāhmaṇas at (the village of) Pimparipadraka belonging to the Peṇṭhāma *bhukti*, issues a command to the residents :—

(L 19) "Be it known to you, that this village is given by Us, with libations of water, on the twelfth lunar day of (the month) Jyeshṭha, for the increase of the religious merit of (*Our*) parents and ourself, to the *Bhaṭṭa* Bhavadatta and the *Bhaṭṭa* Haradatta, sons of the *Bhaṭṭa* Gouridatta, of the Bhāradvāja *gotra* and the Vājasaneya-Mādhyandina (*śākhā*),— to be enjoyed as long as the world endures, having the terrible darkness dispelled by the rays of the sun and the moon and the stars; together with (*its*) hidden treasures and deposits; not to be entered by the regular or the irregular troops; (*and*) accompanied by (*the right of*) receiving the *dāradraṇaka** and all the taxes.

(L. 24) "Being aware of this, you should dwell in happiness, rendering to them, in a proper manner, (*their*) share of the enjoyment".

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* It is a fiscal term. Fleet suggests that "the term may refer either to some agricultural cess, or to a marriage tax of the kind spoken of in line 6 ff. of the Daṇḍāpur inscription of Jagattuṅga II, dated śaka Samvat 840 (*I.A.* Vol. XII, p. 223 ff)."

(Ll. 26-34) And for the guidance of future kings, this is said

[Here follow six verses of benedictive and imprecatory nature out of which four verses are said to have been quoted from the *Vyāsa-gītā*].

(L. 35) The year 7 of the increasing victorious reign; (the month) Kārttika; the eighth day, (*or in figures*) 8.

NO. 5

BALODA PLATES OF TIVARADEVA
(R. Y. 9)

1. Donor ··· ···	Śrī Mahāśiva Tivararāja, son of Śrī Nannadeva who is the son of Indrabala of Pāṇḍu dynasty.
2. Title ···	*Sakala Kosalādhipati*, *Paramavaishṇava*
3. Place of issue···	Śrīpura.
4. Date ··· ··· ···	The 9th R.Y. Jyeshṭha, the 27th day.
5. Officers	(1) *Akshaśālin* Sottranāga's son Voppanāga. (2) Nannarāja, the son-in-law of the king.
6. Topography	(1) Sundarikāmārgga (Dt. ?) (2) Meṅkiḍḍaka (V) (3) Vilvapadraka (V)
7. Donee ···	Thirty Brāhmaṇas who were sheltering in the *Satram* at Vilvapadraka and depending on free-meals.
8. Authority ···	Edited by Hultzsch in *E.I. VII*, pp. 102-07 ff.
9. Remarks ···	

TEXT

1st plate

१ ॐ [॥] जयति जगत्त्रयतिलकक्षितिभृत्कुलभवनमङ्गलस्तम्भः [।] श्रीमत्तीवरदेवो
२ धौरेय[:] सकलपुण्यकृताम् ॥ स्वस्ति श्रीपुरात्समधिगत पञ्चमहाशब्दानेकन—
३ तनृपतिकिरीटकोटिघृष्टचरणनखदर्प्पणोद्भासितोपकण्ठदिङ्मुखः प्र—
४ कटरिपुराजलक्ष्मीः(क्ष्मी)केशपाशाकर्षणदुर्ल्ललितपाणिपल्लवः(वो) निशितनि—
५ स्त्रिंशघनघ(घा)तपातितारिद्विरदकुम्भमण्डलगलद्बहलशोणित—
६ सटासिक्तमुक्ताफलप्रकरमण्डितरणाङ्गणः(णो) विविधरत्नसंभारला—
७ भलोभविजृम्भमाणारिक्षारवारिवाड़वानलश्चन्द्रोदय इवाकृतकरो—
८ गः क्षीरोद इवाविर्भूतानेकातिशायिरत्नसम्पत् ॥ गरुत्मानिव भुजङ्गोद्धा—
९ रचतुर[:] परामृष्टशत्त्रुकलत्त्रनेत्त्राञ्जनकोमलकपोलकुङ्कुमपत्र—
१० भङ्गः शिष्टाचारव्यवस्थापरिपालनैकदत्तचित्तः [।] अपि च प्राक्तनेतर—

2nd plate; 1st side

११ सि यशसि रहसि चेतसि चक्षुषि वपुषि च पूजितो जनेनाक्लिष्टतया नि—
१२ तान्तमवितृप्तो गूढ़ो गाढ़ं स्वच्छः प्रसन्न यौवनेन चालङ्कृतः* स्वामी भ—
१३ वन(न्न)प्यबहुलपनोनुभिक्षत कुतृष्णोपि नितान्तत्यागी रिपुजन प्रच—
१४ ण्डोपि सौम्यदर्शनो भूतिविभूषणोप्यपरुषस्वभावः [।] किञ्चासन्तुष्टो
१५ धर्म्मार्जने न सम्पल्लाभे स्वल्पः क्रोध(धे) न प्रभवे लुब्धो यशसि न प—
१६ रवित्तापहारे रूक्त [:] सुभाषित(ते)षु न कामिनीक्रीडासु प्रतापानल—
१७ दग्धाशेषरिपुकुलतूलराशिस्तुहिनशिलाशैलधवलयशोराशिप्र—

* Read चालंकृतः

१८ काशितदिगन्तः कान्तः प्रकृत्या **श्रीमदिन्द्रवलसूनोरलङ्कृतपाण्डुव—**

१९ ङ्शस्य **श्रीनन्नदेवस्य** तनय[:] प्राप्त**सकलकोशला**धिपत्यः स्वपुण्य—

२० सम्भारप्रशमिताशेष जगदुपद्रवः सूप्रज्ञासूचीसमुद्धृताखि—

2nd plate; 2nd side

२१ लकण्टकः परमवैष्णवो मातापितृपादानुध्यातः **श्रीमहाशिवत्ती(ती)वरराजः**

२२ **सुन्दरिका**मार्ग्गीय**मेङ्किङ्डके** प्रतिवासिनः समाज्ञापयति विदितमस्तु

२३ भवता[ं] यथायं ग्रामा यावद्रविशशितारांकिरणप्रतिहतघोरान्धकारं

२४ जगदवतिष्ठते तावदुपभोग्यस्सनिधिः सोपनिधिरचाटभटप्रवेश्यः

२५ सर्व्वंकरसमेतः समधिगतपञ्चमहाशब्दप्रियजामातृ श्री—

२६ **नन्नराजविज्ञ(ज्ञा)प्त्या बिल्वपद्रके** परिकल्पित स[त्त्]भोक्तृणां यथ(था)प्रा—

२७ प्तब्राह्म[णा]दिजनाना[ं] त्रिङ्श(त्रिंश)तः प्रत्यहमुपभोगाय अधिष्ठानेन च

२८ प्रतिपालनाकार्य्यै(र्य्ये)त्यनया व्यवस्थयास्माभिर्म(र्मा)तापित्त्रोरात्मनश्च पुण्याभि—

२९ वृद्धये प्रतिपादित ईत्युप(ल)भ्य यथोचितभोगभागमुपनयन्त[:] सु—

३० खं प्रतिव[स्त्य]थेति ॥ भाविनश्च भूमिपालानुदि(द्दि)श्येदमभिधीयते [।] भू—

3rd plate; 1st side

३१ मिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा मही[ं] नृपतयो नरके

३२ नृशङ्श(शंसा)[:] [।] एतद्द्वय[ं] परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कुरुत-
यद्भ—

३३ व[ता]मभीष्टः(ष्टं) [॥] अपचि [।] रक्षापालनयोस्तावत्फल(ले) सुगति दुर्गती [।]
को नाम

३४ स्वर्गमुत्सृज्य नरक[ं] प्रतिपद्यते ॥ व्यासगीता(तां) श्चात्र श्लोकानुदाह[र]न्ति [।]
अग्ने—

३५ रपत्य[ं] प्रथम[ं] सुवर्ण्णं[ं] भूर्व्व(र्वै)ष्णवी सूर्य्य[सुताश्च] गाव[:] [।]
दत्त(त्ता)स्त्रयस्तेन

३६ भवन्ति लोका यः क(का)ञ्चन[ं] गाञ्च महीञ्च दद्यात् ॥ षष्टि[ं] वर्ष सहस्राणि

३७ स्वर्गे मोदति भूमिदः [।] आच्छे(च्छे)त्ता चा(चा)नुमन्ता च तान्येव नरके वसेत् ॥
वहु—
३८ भिर्वसुधादत्ता र(रा)जभिस्सगरादिभिः [।] यस्य यस्य यदा भूमिस्तस्य तस्य तदा
३९ फलं ॥ स्वदत्तां[ं] परदत्ताम्बा यत्नाद्रक्ष युधिष्ठिर [।] महीम्महीमतां[ं] श्रेष्ठ
४० दानाच्छ्रेयोनुपालनमिति ॥ प्रवर्द्धमानविजयराज्ये सम्वत्सत्र(रे) ६ ज्येष्ठ दि २०. ७ [॥]

3rd plate; 2nd side

४१ उत्कीर्णं[ं] अक्क(क्ष)शालिक सोत्तुणाग सूनुना वोप्पणागेनः(न) [॥]

Seal

१ श्रीमत्तीवरदेवस्य कोसल(ला)धिपतेरि[दं ।]
२ शास[नं] ध[र्म्म] वृ[द्ध्यर्थं] स्थितमाचन्द्रत(ता)र[कं ॥]

NOTES.

The plates were discovered in the village of Baloda in the Ex-Zamindary of Phuljhar, formerly in the district of Sambalpur. Dr. E. Hultzsch got them in 1902 from A. B. Napier, I. C. S., the then Commissioner of Settlement and Agriculture, Nagpur, who received them from one Ude Singh of Baloda village. Dr. Hultzsch edited the plates in *E.I. VII*, pp. 102-7 ff.

The plates are three in number, each measuring about 9½"×5⅜". A copper-ring passed through them, contains the royal seal including the legend and an emblem of *Garuḍa* figure with a *Chakra* and a *śaṅkha* in his hands.

The translation of the text, as given by Dr. Hultzsch, is quoted below :—

"Oṁ. (Vr I) Victorious is the glorious *Tivaradeva*, the foremost of all performers of meritorious acts, (and) the auspecious pillar (supporting) the mansion — the family of kings (who are) ornaments of the three worlds.

(L. 2) Hail ! From *Śrīpura*,— he who illuminates the neighbouring regions by the mirror of the nails of (his) feet, which are rubbed by the edges of the diadems of many bowing princes who have obtained the five great sounds; whose sprout-like hand rudely pulls the abundant hair of the goddess of Fortune of kings (who are his) declared enemies; who adorns the battle-field with heaps of pearls, which are drenched with copious streams of blood (and) which drop from the round temples of hostile elephants, struck down* by the heavy blows of (his) sharp sword; (who is) the submarine fire to the ocean of (his) enemies, swelling with the desire of acquiring a mass of various gems;

* Here the word पाटित is taken instead of पाटित as proposed in *I. A.* Vol. XVIII, p. 220.

who does not cause distress by (heavy) taxes just as the rising moon does not cause distress by (hot) rays; who, like the milk-ocean, displace a wealth picking up snakes; who, (by making them widows), wipes away the collyrium below the eyes, and the saffron marks on the tender cheeks, of the wives of (his) enemies; whose mind is bent exclusively on maintaining the rules of good conduct;

(L. 10) who, moreover, is spontaneously worshipped by men on account of (his) penance, performed in a previous birth; who is quite insatiable in (acquiring) fame; who is very reserved in (keeping) secrets; who is quite pure in mind; whose eyes are pleasant; and whose body is ornamented with youth; who, though he is a master (स्वामिन्), does not talk much (while the god Svāmin, *i.e.* Kārttikeya, has many, *viz.* six faces); who, though not free from the desire for (conquering) the earth (कु), is very liberal; who, though very fierce to enemies, is of gentle aspect; who, though adorned with majesty (भूति), is not cruel in disposition (while Śiva is both smeared with ashes (भूति) and cruel in disposition);

(L. 14) who, moreover, is never satisfied in acquiring merit, but contrary in accumulating wealth; who is devoid of anger, but not of power; who is covetous of fame, but not of taking the property of others; who is fond of clever remarks, but not of playing with women; who, by the fire of (his) valour, burns the families of all (his) enemies (like) heaps of cotton; who, by the mass of (his) fame, white as the mountain of ice, illuminates the quarters; who is handsome by nature;

(L. 18) the son of the glorious Nannadeva,— (who was) the son of the glorious Indrabala (and) adorned the race of Pāṇḍu,— the glorious Mahāśiva-Tīvararāja, who has acquired the sovereignty of the whole of *Kosala*; who, by the abundance of his merit, has allayed all the calamities of the world; who has removed all thorns (or small enemies) with the needle of his wisdom; (who is) a devout worshipper of Vishṇu; (and) who meditated on the feet of (his) mother and father,— issues (the following) command to the inhabitants of Meṅkiḍḍaka, which belongs to (the district of) Sundarikāmārgra :—

(L. 22) "Be it known to you that, for the increase of the merit of (our) mother and father and of ourselves, we have granted this village, to be enjoyed as long as the world endures, in which terrible darkness is dispelled by the rays of the sun, the moon and the stars; together with treasures; together with deposits; not to be entered by regular or irregular troops; accompanied by all taxes; in order to feed daily thirty Brāhmaṇas or other men who happen to arrive (and) who use the rest-house established at Bilvapadraka at the request of (our) beloved son-in-law, the glorious Nannarāja, who has obtained the five great sounds; and under the condition that (this charity) has to be maintained by the (local) authority.

(L. 29) And the following is addressed to future rulers of the earth.

[Here follow two of the customary verses]

(L. 34) And with reference to this they quote (the following) verses sung by Vyāsa.

[Here follow four other verses].

(L. 40) The year 9 in the increasing reign of victory; the 27th day of Jyeshṭha.

(L. 41) (This edict was) engraved by Boppaṇāga, the son of the goldsmith Sottraṇāga.

Seal

This edict, the object of which is the increase of merit, of the glorious Tivaradeva, the sovereign of Kosala (shall) endrur as long as the moon and the stars.

NO. 6

ADHABHARA PLATES OF MAHĀ - NANNARĀJA

1. Donor ··· ··· ··· Mahā Nannarāja, son of Mahāśiva Tīvaradeva
2. Titles ··· ··· ··· *Sakal-Kosalādhipati* and *Parama-Vaishṇava.*
3. Place of issue ··· Śrīpura
4. Date Bhādrapada, Kṛshṇa-dvādaśī and Saṁkrānti.
5. Officers ··· ?
6. Topography (1) Ashṭadvāra *Vishaya* (Dt.)
   (2) Kontiṇīka *grāma* (V.)
7. Donee ·· ··· ··· *Bhāgavata Brāhmaṇa Nārāyaṇa - Upādhyāya* of kauṇḍinya *gotra*, Vājasaneya (*charaṇa*) and Mādhyandina (*śākhā*).
8. Authority······ *E.I. XXXI*, pp. 219-22 ff. Edited by Sri Bal-Chandra Jain of Raipur.
9. Remarks ··· This is the first record from which we come to know that Mahāśiva Tīvaradeva had an additional title of "*Sakala-Kosalotkalādhimaṇḍalādhipati*". From this epithet it is assumed that he conquered at least a part of the country of Utkala. From the inscriptions of Dharmarāja of Śailodbhava family we know that Tīvara was taking parts in the political matters of Koṅgoda (Utkala). (Vide *I O.* Vol I, pt. ii, 261-2 ff.

TEXT

1st plate

१ ॐ स्वस्ति [।] श्रि(श्री)पुरादनेकजन्मान्तराराधितभगवन्नाराय—
२ णभट्टारकपादप्रसादासादितनयविनयसत्यत्याग—
३ शौर्य्य(र्या)दिगुणसम्पत्सं(त्स)म्पादितप्रथमपृथ्वीपतिप्र[भा]व—
४ रिभाविसम्भावनस्य भावनाभ्यासप्रकाशीभूतनिर्म्म—
५ लज्ञेयशशिनः शशिवङ्श(वंश) संभूतेः स्वभुजपराक्रमो—
६ पार्जितसकलकोसलोत्कलाधिमण्डलाधिपत्यप्राप्तमाहा—
७ त्म्यस्य शि(श्री)महाशि[व]तीवरराजस्य प्रद्युम्न इव कैटभारेरात्म—
८ ज[स्त]च्चरितानुकरणपरायणः प्राप्तसकल[को]सलाम—

2nd plate; 1st side

९ ण्ड़लाधिपत्यः परमवैष्णवो मातापितृपादानुध्यातः शि(श्री)म—
१० हानन्नराजः कुशलि(ली) ॥ अष्टद्वारविषये कोन्तिणीकग्रामे ब्रा—
११ ह्मणां(णान्) सम्पूज्य प्रतिवासिनः समाज्ञापयति विदितमस्तु
१२ वो यथास्मभिरयं ग्राम(मो) यावद्रविशशितारांकिरणप्र—
१३ तिहतघोरान्धकारं जगदवतिष्ठते तावदु[प]भोग्यः स—
१४ निधि[:] सोपनिधिरः(र)चाटभटः(ट) प्रवेश्य[:] सर्व्वकरादानसमेत[:]
१५ सर्व्वपि(पी)ड़ावर्जितो मातापित्त्रोरात्मनश्च पुन्या(ण्या)भिवृद्धयेः(ये) कौ—
१६ ण्डिन्यसगोत्राय वाजसनेयमाध्य[ं]दिनभागवतब्राह्मण—

2nd plate; 2nd side

१७ नारायणोपाध्याय मातापित्त्रोरात्मनश्च पुण्याभिवृद्धये
१८ भाद्रपदकृष्णद्वादश्या[ं] सक्रान्तौ उदकपूर्व्वं शासनेन प्र—
१९ तिपादित इत्यवगम्य विधेयैर्भूत्वा समुचितं भोगभाग—
२० मुपनयद्भि[:] सुखं प्रतिवस्तव्यमिति ॥ भाविनश्च भूमि—
२१ पालानुदि(द्दि)श्येदमभिधि(धी)यते [।] भूमिप्रदा दिवि लल(ल)—
२२ न्ति पतं(त)न्ति हन्त हृत्वा महिं(हीं) नृपतयो नरके नृशन्सा(शंसाः) ॥ (।)
२३ एतद्व(द्द्व)य[ं] परिकलय्य चलाञ्च लक्ष्मीमायू(यु)स्तथा कुरुथ

3rd plate; 1st side

२४ यद्भवतामभि(भी)ष्टं(ष्ट)म् । [।] अपि च [।] दाना(न)त्पा(पा)लनयोस्ताव—
त्फल[ं]
२५ सुग(र्गा)तदुर्गतौ [।] को नाम स्वर्गमुत्सृज्य नरकं प्रतिप—
२६ द्यते ॥ व्यासगि(गी)ता[ं]श्चात्र श्लोकानुदाहारन्ति ॥ अग्नेरपत्यं
२७ प्रथमं सुवर्णं भूर्व्वैष्णवी सूर्य्यसुताश्च गावः [।]*

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* The verse is left incomplete,

NOTES

These plates were discovered from under the earth in 1954 in the village of Aḍhabhāra, about 40 miles from Bilasapur in the Śakti Tahsil of Madhya bharat.

The plates are three in number, each plate measuring about 8″×4.95″. The ring which was attached to the plates is missing.

The inscription is edited by Sri Bal chandra Jain of Raipur in *E.I.* XXXI, pp. 219-22 ff. He gives an abridged gist of the contents as quoted below :—

"The object of the inscription is to record the grant of a village named Kontiṇīka, situated in the *vishaya* or district of Ashṭadvāra, to a Bhāgavata Brāhmaṇa named Nārāyaṇopādhyāya who belonged to the Kauṇḍinya *gotra* and the Mādhyandina *śākha*, by the illustrious Mahā Nannarāja, son of Mahāśiva Tīvararāja. The king, who was born in the lunar dynasty and was an ardent worshipper of Vishṇu, made the grant for the merit of himself and his parents. The plates were issued from Śrīpura and the gift was made on the 12th day of the dark half of the month of Bhādrapada, on the occasion of the *Saṅkranti*.

The scripts adopted in this inscription belong to the type known as the "Box-headed", popularly used in Dakshiṇa-Kośala and Kaliṅga during the 6th and 7th centuries A.D.

NO. 7

SIRPUR INSCRIPTION OF THE TIME OF BĀLĀRJUNA.

1. Donor ... ... Ānandaprabha (a Buddhist *Bhikshu*) of the time of Balarjuna (Mahāśivagupta).

2. Title ... ... ?

3. Place of issue ... ?

4. Date . . .. ?

5. Officers ... (1) Sumaṅgala, son of Tāradatta (the poet)
   (2) Prabhākara (engraver)

6. Topography ... ?

7. Donee ... ... ?

8. Authority ... ... Edited by Moreshwar G. Dikshit in *E.I. XXXI*, pp. 197-8 ff.

9. Remarks ... ... The poet Sumaṅgala, son of Tāradatta is given in No. 8 above.

TEXT

१ [ॐ][।] मुक्तश्री क[ल्प]जात: शते(त)तमपि करै: स्पृश्यमान: सुधाङ्शोर्नो वा
ल्मान: कदा—

२ चिन्न च हिमनिवहेनापि नीतोऽन्यथात्वं । नोद्यत्प्रोद्दामकल्पक्षयसमयमरुत्प्रेरण—

३ स्यापि गन्धोरस्योऽन्य: कोपिपुष्मान् सुखयतु **सुगत**स्याद्भुत: पादपद्म: ॥ [१] ध[व]—

४ लकुलकमलभानौ भूभृति भूपालमण्डलीतिलके । प्रतिपक्षक्षितिदक्षे रक्षति

५ बालार्ज्जुने क्षोणीं(णीम्) ॥ [२] दूरोत्सारितमत्सर: शमसुधास्वादप्रसक्त: सदा
भिक्षु: स—

६ द्वसुधाधिपप्रतिकृतिर्दक्ष: क्षमारक्षणे । **आनन्दप्रभ** इत्युदारकरुणाभारा—

७ त्प्रभावोभवद्भक्ति शास्तरि मारवैरिणि भृशं विभ्रद्भवच्छेदिन ॥ [३] स विहारकुटीं

८ चक्रे क्रीत्वा मूल्येन संघत: । व्यञ्जनाङ्शेन सहितां सिततण्ड(ण्डु)ल सेतिकां(काम्) ॥
[४] सत्रं त—

९ यानुदिनमत्र च कारयित्वा तद्व्यञ्जनांशसहितं यतिभि: समस्तै: । प्रत्येकमा—

१० त्मपरिपाटिवशेन भोज्यं यावन्नभस्तलमलङ्कुरुते विवस्वान् ॥ [५] त्रातोद्धृताम्बु पत्र—

११ स्थितसलिलकणश्रेणिलीलाविलोलां लक्ष्मीमालोक्य लोकस्थितिमपि विपुलाप—

१२ द्ग्रह[प्र]स्यमानां । वुध्वा(द्ध् वा) चोद्दामदु:खप्रभवभवगतौ वान्धवं धर्ममेकं दानं
दत्ता—

१३ U— - Uद्मिह यतिभि:* सर्वदापालनीयं(यम्) ॥ [६] सुमनोनुगतामेतां चक्रे-
स्रजमिवो—

१४ [उज्वलं] । सूनु: श्रीतारदत्तस्य प्रशस्तिं श्रीसुमङ्गल: ॥ [७] उत्कीर्णेयं-
प्रभाकरेण ॥ ० [॥]

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* Probably the mutilated portion may be read as "दानं दत्तापद्दारी यद्मिह यतिभि:"

NOTES.

This stone inscription was discovered from under the earth at the village of Sirpur in Raipur district of Madhya bharat, when a historical excavation, in 1955, was taken place there under the patronage of the University of Saugar. The stone which contains the present inscription belongs to the class of soft-sand-stone and measures about 14"×8¼"×3" in its dimensions.

The inscription is edited by Sri Moreshwar G. Dikshit of Raipur in *E.I. XXXI*, pp. 197-8 ff. The editor gives an abridged substance of the record as quoted below :—

"The inscription opens with a stanza in praise of the lotus-feet of the *Sugata (i. e. Buddha).* The next few verses record the construction of a monastery (विहार) by a *Bhikshu* named *Ānandaprabha* during the reign of Bālārjuna, as well as of the establishment of a *sattra* (feeding house) for the monks residing in the monastery, for the upkeep of which a white-rice field was given. The field is stated to have been purchased from the *saṁgha* and given together with the supplementary crops grown in it. The monks were to enjoy it in succession till the sun shines in the sky*.

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* Dr. D.C. Sircar in his editorial note remarks that "the author has totally mis-understood the meaning of the inscription. What has been read by him as सत्रं is clearly सक्तं, although the reading intended may be सत्त्रं, But even then the object of the inscription is not what has been understood by Dr. Dikshit. The अन्वय of verses 4-5 (युग्मक) would stand as follows ;—

'स संघतः मूल्येन विहारं कुटीं व्यञ्जनांशेन सहितां सिततण्डुलोसेतिकां च क्रीत्वा तथा [=सेतिकया] यावत् विवस्वान् नभस्तलमलङ्कुरुते [तावत्] अनुदिनं समस्तैः यतिभिः प्रत्येकमात्मपरिपाटिवशेन तद्व्यञ्जनांशसहितं भोज्यं कारयित्वा सत्त्रं चक्रे ।"

The stanzas mean to say that Ānandaprabha started a free-feeding establish ment for the *yatis* or monks of the local monastery and that, for this purpose, he purchased from the *samgha* a hut within the monastic establishment as well as a *setikā* (equal to four *palas* or two handfuls) of white rice with an adequate quantity of व्यञ्जन (condiments) for each of the monks per day. For *Setika*, see above, (*E.I.*) XXV, p 235, note 3; Vol XXX, p. 177. Apparently *Ānandaprabha* paid a suitable amount of money to the monks who undertook the responsibility of securing the quantity of rice and condiments required for the purpose."

NO. 8

SENAKAPAT INSCRIPTION OF THE TIME OF ŚIVAGUPTA BĀLĀRJUNA

1. Donor ...... Bālārjuna Mahaśivagupta's subordinate *Rāṇaka* Śiva Rakshita's son Durgga Rakshita.

2. Title ... *Paramamāheśvara.*

3. Place of issue ...

4. Date ... ...

5. Officers ... (1) Sumaṅgala, (the author of the verses) son of Tarādatta.
   (2) Ṛishigaṇa's son Sūtradhāra Vāsugaṇa, the engraver.

6. Topography (1) Guḍaśarkaraka (V)
   (2) Vindhya (C)
   (3) Talapāṭaka (V)
   (4) Koḍāsīmā (V)
   (5) Viyāṇaka (V) of Lāṭa (C)
   (6) Śrīparṇikā (V)

7. Donee ... ... Śivācharya of Āmardaka and Sadāśivāchārya.

8. Authority ...... Edited jointly by M. G. Dikshit and Dr. D. C. Sircar in *E.I. XXXI*, pp. 31-6 ff.

9. Remarks ... ... Talapāṭaka village may be the same as Talavāṭaka of Kannaḍa inscriptions (vide *SII.* Vol. X, pt. i, No. 116, line 29.)

   Sumaṅgala, son of Tāradatta of this inscription is also the author of Sirpur stone inscription in No.7 as well as in Dhenkanal plates of Jayasimha of *Samvat* 88 (Bhuma era ?) (Vide *Bhandarkar's List* No. 1756).

TEXT

१ सिद्धम् नमः शिवाय ॥ उद्वेल्लनातिभरनिर्भरहस्तषण्डचण्डाभिघातरभसोत्पल(त)-
दद्रिजालैः । यः कन्दुकैरिव कृतातुल[ता]ज्ञकेलिन्नृत्तेत्रभौ स भवभिद्भवताद्भवो वः ॥
[१] निर्दग्धोप्धत्त ने—

२ [त्त ज्ज्व]लन[कव]लनैस्तावर्कानैर्म्मनोभूर्भूयो जन्मान(नु) या[ने] गमित इति रुषा-
रूच्छितेन त्वयेय(यम्) । किं भोः शम्भोरणाम्भोनि[धि]मधि[श]यिता त्यज्ज्यते
लज्ज्यते नो शृङ्गीति प्रोक्तिकारी रि—

३ पुरशमि यया सावतात्पार्व्वती वः ॥ [२] सी(शी)ताङ्शुवङ्शविमलाम्बरपूर्ण्णचन्द्र-
श्चन्द्राङ्शुनिर्म्मलयशःप्रकटाट्टहासः । राजास्त्यु[पा]र्ज्जितसमूर्ज्जितभक्तिभार-
भावातिभावितशिवः शिवगुप्तना—

४ मा ॥ [३] यस्य प्रतापनमितोन्नतवीरचक्रचक्रप्रहारहतवैरिचमूचयस्य । श्रीसङ्ग सङ्गलदुरु-
प्रमदस्य विष्णोर्व्वालार्ज्जुनस्त्वमलमुन्नतियुक्तमुक्तं(क्तम्) ॥ [४] [न]न्या[सी]-
त्विषयोपभोगगरिमा राजा द्विज—

५ न्माग्रणीर्न्नाम्ना श्रीशिवरक्षितः क्षितितलोद्भासी विवस्वानभूत(त्) । पद्मोद्भासन-
निर्भराद्भुतरुचिर्द्दोषोज्झितः सर्व्वदा सर्व्वाकारपरोपकारकरणव्यग्रीभवद्विग्रहः ॥ [५]
तस्मादभूद्भुवनमण्डलमण्डनश्री[:]

६ श्रीदेवरक्षित इति प्रथितः पृथिव्य(व्याम्) । शीनन्नराज इति गीततनोर्न्नृपस्य
विश्वासभूमिरिह यो हृदयोपमानः ॥ [६] यो विन्ध्यभूद्ध(द्ध)रत्व वर[दा]तट-
परिहृतां(त) च सम्प्राप्य । संप्राप्तवानिह यशोभाण्डागारात्तयाख्या—

७ तिं(तिम्) ॥ [७][1] अस्मादे(द)त्र शशाङ्कशुभ्रयशसः शीनन्नराजाख्यया-
विख्यातान्नरनाथनाथतिलकाद्भूरिप्रसादोदयैः । संप्राप्तैर्व्विषयैश्च यस्स विकृतिर्न्नाल्पाप्य-
भूदल्पकाः कम्पन्ते [हि] समृद्धि[भिन्न] तु महौदार्यातिधै—

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1 V. V. Mirashi says that the reading of this verse is doubtful. According to him, the passage 'वर[दा]पटपरिहृतां(त)" should be read as "वरदातट(न कट) फलि(णि)हृतां च संप्राप्य" Vide E.I.XXXIII p. 251.

८ [यो]त्मकाः ॥ [८] तस्य प्रशास्यविकसद्गुणरत्नराजिसंराजिताविकललोक-
विलोकितस्य । पुत्रोत्तमोऽस्त्यमलशीलधनाधिक श्रीः श्रीदुर्ग्गरक्षि[त] इति प्रथा(थि)-
[तो]भिधानः[2] ॥ [९] वालार्ज्जुनाख्य गुणमुख्यनराधिराजसंरा—

९ जदन्ह्रिकमलास्पदषट्पदोपि । चेपीय एव य इहोभिभक्तकृष्णपत्तः प[चैः] सितैश्चरति
[शो]भिशुभाभिधानैः ॥ [१०] भक्त्या प्रणम्य [न] परं परमेश्वरस्य रूपं निरूपयति
वेश्मनि लो[चनाभ्यां] । ध्यानात्मकै[श्च]

१० नयनैरतिनिश्चलैर्यो वर्यो विलोकयति शम्भुमयीं त्रिलोकी(कीम्) ॥ [११] अर्थिभ्योपि
कृ[पा]नविल[म्बि] विकसत्प्रीतिप्रदत्तैर्द्धनैर्द्र[न्ये]नातिशयेन [येन] महती
धर्म्मस्य वृद्धिः कृता । आत्मीयैरतिनिश्चलैरविरलैर्ज्जे—

११ गीयमानैर्ग्गुणैरद्भितैरपि सर्व्वतः प्रविसृतैरापूरिता मेदिनी ॥ [१२] [ते]नैतदायतन-
मायतभक्तिपूर संपूरणा[ति]भरनिर्भरभावभाजा । अन्तर्गतातुलमहेश्वररूपर—

१२ म्यमात्मोपमानमसमानमकारि शम्भोः ॥ [१३] प्रचलमवनिपालाः सर्व्वमस्मत्-
समानं शुभमशुभमिदेकं निश्च[लं] ततकुरुद्ध्वं । इति गदितुमिवेच्चैर्यस्य शम्योप-
शोभा

१३ भवति पवनपा[ता]न्दोललोलाध्वजाली ॥ [१४] गुड्शर्करकग्रामे [शा] सने-
नोपपा[दि]ता । द्विहली मदनारातेरत्त कृ[ष्ण]तलान्विता ॥ [१५] आसीत् सद्यः
शिवाचार्य्यः श्रीमान् वर्य—

१४ स्तपोव्रतां । श्रीमदामर्द्दक ख्यातितपोवनविनिर्ग्गतः ॥ [१६] श्रीमान् सदाशिवा-
च(चा)[र्यः] तस्यास्ति स्तुतिभाग्भुवि । भ्रातृप्रशिष्यतिलकस्तिलकः शमधारिणां
(णाम्) ॥ [१७] यो रविरन्यो मा—

१५ न्वो राजति जगतीतलेस्तसंतापः । दोषोदय(ये)प्यमन्दं भिन्दन्नज्ञानतिमिरमलं
(लम्) ॥ [१८] [त]स्यै(स्मै) तदायतनमर्पितमादरेण श्रीदुर्ग्गरक्षित इति प्रथितेन
तेन । शिष्य प्रशिष्य प—

2 The learned editor has not pointed out the omission of the letter 'तो', in absence of which the metre will become incomplete. This letter is also clear in the Photo-print of the inscription.

१६ रिपाटिवशेनभोक्तुमाचन्द्रकालमनुपालयितुं च सम्यक् ॥ [१६] तस्य कृष्णतलोपेतं शासनेन प्रकल्पितं । कोडासीमाख्यया ख्याते ग्रामे द्विहलिकाद्वयं(यम्) ॥ [२०] ग्रामे वियाण—

१७ काख्ये द्वि[ह]ली द्विहली तथा सकृष्णतला । शासनविधिना विहिता लाटे शीपर्णिका ग्रामे ॥ [२१]

१८ आषाढ़े कार्त्तिके मासे माघे च प्रतिवत्सरं । पौर्णमास्यां विधातव्यो विधिर्यागस्य यत्नतः ॥ [२२] निर्वाणदक्षदीक्षाया व्याख्यायाः समयस्य च । सत्त्मत्त्

१९ विधानीयामन्नस्य च तपोधनैः ॥ [२३] वृद्धयर्थमर्थमसृजद्भिरपास्तरोषैरीशोपदेश-कुशलैः कुशलैः शुभेषु । स्थेयं तपस्विभिरिह प्रशमाप्तिदीप्ति दीप्तात्मभिर्गुरुदयाद्—

२० मनो मनोज्ञैः ॥ [२४] आ[च]रुम्ब्रमयीं (?) मर्त्ता³मुत्तराशासमाश्रितां । यावच्छिव समुद्रं च दक्षिणस्यां दिशिस्थिर(रम्) ॥ [२५] पूर्व्वपश्चिम[दि]ग्भागभागिमार्ग-द्वयावधिः । तत्पाटक इत्येषा

२१ स्थितिरत्र(त्त्)नियोजिता ॥ [२६] आयुर्व्वायुर्विलोलं निवृ(वृ)तिधनं चात्रवुद्ध्य वुद्धिधनैः । अशुभच्छिच्छुभमीदृक्कार्मं पाल्यं च कृतमपरैः ॥ [२७] असमसमोर-समीरण[र]णदम्भोम्भोधिपूरपरि—

२२ पूर्णं । न भवति यावद्भुवनं भवभवनं तावदिदमास्तां(स्ताम्) ॥ [२८] शीदुर्ग-रचितगुणेक्षणतत्क्षणोद्यदानन्दपूरपरिपूरितचित्त वृ[त्ति]: । शू तारदत्ततनयः श्रुतविश्रुतश्रीः श्रीमान् स(सु)मङ्ग—

२३ ल इमामकरोत् प्रशस्ति(स्तिम्) ॥ [२९] ऋषिगण नाम्नः सूनुः सूत्रधृतः सकल कर्म्म-कृतिकृतिनः । उदकिरदिमां प्रशस्ति वासुग[णो] गुणगणोन्नतिमान ॥ [३०]

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3 The meaning is not clear.

NOTES.

This stone inscription was found in the house of a Brahmaṇa resident of the village of Senakapāt (सेनकपाट), situated on the right bank of the Mahānadī near Sirpur in Raipur district of Madhya-bharat. It is stated that the inscribed stone was removed from the western part of the village where two big Śiva Liṅgas were found.

The inscription is edited jointly by Sri M. G. Dikshit and D. C. Sircar in *E.I. XXXI*, pp. 31-36 ff. The learned editors have not translated the verses but given an abridged substance of them as quoted below :—

"The object of the inscription is to eulogise the construction of a Śiva temple and its dedication in favour of a śaiva ascetic together with some plots of land. It begins with the *Siddham* symbol followed by the *maṅgala* नम: शिवाय. Verse 1 constitutes a *maṅgala* in praise of the god Bhava (śiva) and verse 2 of his consort, the goddess Pārvatī. The next stanza (verse 3) introduces the reigning monarch Śivagupta described as a member of सीतांशु वंश (i.e. the lunar dynasty) and a devotee of the god Śiva. This king some times called Mahā-Śivagupta, belonged to the royal family, usually called the Pāṇḍu-Vaṁśa of South-Kośala, and is well-known from several inscriptions of his time. Verse 4 mentions the king by his second name Bālārjjuna and represents him as an incarnation of Vishṇu. It is interesting to note that the Śaiva notion of Vishṇu's subservience to Śivā has been cleverly put forward in this stanza. In this connection we have further to note that Śivagupta Bālārjuna enjoyed the epithet परममाहेश्वर and had the Śaivite emblem of the bull on his seal while the seal of his ancestor (grand-father's brother) Tivara (*circa* 565-80 A.D.)[1], who was a परमवैष्णव, bore the Vaishṇava emblem of Garuḍa.

1. Tivaradeva's period is a subject of controversy. He was a contemporary king of Dharmarāja Sailodbhava who flourished in the beginning of the 8th century A. D. and was the grand son of Mādhavarāja of 620 A. D. (Vide *Inscriptions of Orissa*, Vol. I, pt. ii, pp. 260-1). For the date of Tivara see my article in *O.H.R.J.* Vol. III, pp. 109-14 ff. (author).

"Verses 5-12 introduce the person, the description of some of whose pious activities is the object of the record. Verse 5 speaks of a Brāhmaṇa named *Śivarakshita* who enjoyed the status of a *Rājan* and seems to have been the governor of a tract called *Navyasī-Vishaya.* Devarakshita, son of the said Śivarakshita, is mentioned in verse 6 which further says that the former was a trusted friend of king Nannarāja. The King appears to be none other than Śivagupta Bālārjuna's great-grandfather bearing that name.[2] The following stanza (Verse 7) states how Devarakshita obtained, apparently from Nannarāja the governorship of the Vindhyan territory (विन्ध्यपूर्वराज्य) as far as the bank of the river Varadā (वरदातट परिहृत) and how he became well-known as यशोभाण्डागार (literally 'a store-house of fame').[3] The description of Devarakshita is continued in Verse 8 which says how no change for the worse was noticeable in him even when he had received, from the same 'King of kings', named Nannarāja, a number of *Vishayas* or districts either as a fief or for governing them. Verse 9 introduces Devarakshita's son, Durgarakshita, who is the hero of the eulogy contained in the inscription under study. The following two stanzas (Verses 10-11) state that Durgarakshita was the bee at the feet, i.e. a servant, of king Bālārjuna and that he was a great devotee of *Parameśvara* or Śambhu, i.e. the god Śiva. Verse 12 recounts the good qualities of Durgarakshita, his munificence in parti-

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2. Tivaradeva's son was called Nannarāja (II). So, it is quite possible that Devarakshita was a contemporary of this king of Kośala. (S N.R.)

3. V. V. Mirashi says that the reading of the passage in this verse being mistaken by the editors, they could not give the correct meaning of the verse (No. 7) which ought to be as follows :—

"Having become irresistable like the Vindhya mountain and having exterminated a Nāga [King] (Phaṇin) of Varadātaṭa, [Devarakshita] became well-known as a store-house of fame."

Dr. D.C. Sircar (one of the editors of the original inscription), in reply to Mirashi's criticism, says that his (Mirashi's) reading, emendation and interpretation of the passage are baseless and incorrect. (vide *E.I.* XXXIII, p. 255) We accept the remarks of Dr. Sircar as it is found that the Province of Vindhyapāda was under the kings of Paṇḍu-vamśis.

cular. Verse 13 states how he constructed a temple of Śambhu (Śiva), while the next stanza (Verse 14) refers to a row of flags on wooden posts probably set up around it. According to verse 15, two *hala* measures of black-soil land in the village called Guḍaśarkarak were granted in favour of the god Madanārāti (śiva) by means of a charter. This plot of land seems to be mentioned as the *tala-pāṭaka* of the temple in verse 26 below. The exact area of a *hala* of land is difficult to determine; but it seems to have originally indicated an area that can be cultivated by a single plough annually. The temple mentioned here apparently stood at modern Senakapāṭ. The following three stanzas (Verses 16-18) introduce a Śaiva ascetic to whom the said temple was made over by Durgarakshita. Verse 16 speaks of the ascetic Sadyaḥśivāchārya hailing from the penancegrove entitled Āmardaka. Another ascetic named Sadāśivāchārya, who was probably the spiritual successor Sadyaḥśivāchārya, who is probably the spiritual successor of Sadyaḥśivāchārya, is mentioned in verse 17 and his description continues in the following stanza (verse 18). Verse 19 states that Durgarakshita made over the Śiva temple built by him in favour of Sadāśivāchārya and his spiritual successors for enjoying and protecting it as long as the moon would endure. It is stated in verse 20 that the Śaiva ascetic also received the grant of four *hala* measures of black-soil land in a village called Koḍāsīmā. According to the next two stanzas (verses 21-22), two other plots of black-soil land each measuring two *halas* were similarly granted in his favour respectively in the village of Viyāṇaka and in a locality called Lāṭa in Śrīparṇikāgrāma.

The second part of the inscription begins with verse 22 in line 18. This stanza and the following one (verse 23) say that the Śaiva ascetics had to arrange for a sacrificial ceremony (याग) as well as for the initiation of people into the Śaiva faith (दीक्षा) which is capable of securing spiritual emancipation, the exposition of the Śaiva doctrine (समयस्य व्याख्या) and the running of a free feeding establishment (अन्नस्य-सत्त्रम्) every year during the full-moon day of the months of Āshāḍha, Kārttika and Māgha. Verse 24 states that the ascetics would have to stay at the place (i. e. in the temple) and that they should not lend

money for the sake of interest (वृध्यर्थमथमसृजद्भिः). The next two stanzas (Verses 25-26) record the boundary of the *tala-pāṭika*, possibly land attached to a temple for its maintenance at the time of its consecration. *Talapāṭaka*, seems to be the same as *tala-vāṭaka* of some records[4] and *tala-vṛithi* of Kannaḍa inscriptions.[5] To the north of the *tala-pāṭaka* lay a pit and to its south the Śivasamudra, probably a tank. The eastern and western boundaries were formed by two roads. Verse 27 says that intelligent people should note the insecurity of life and protect the good work done by others, while the next stanza (verse 28) contains the prayer that the temple of Bhava (Śiva) may last till the end of creation.

'The last two stanzas (verses 29-30) of the inscription give the names of the author of the eulogy and the engraver of the record. The author of the *praśasti* was Sumaṅgala, who was the son of Tāradatta and apparently a servant or friend of Durgarakshita, while the engraver of the inscription was Vāsugaṇa, son of the *Sūtradhṛit* (i. e. सूत्रधार) Ṛishigaṇa. The poet Sumaṅgala is known to have been the author of some other inscriptions of the time of Śivagupta Bālārjuna.[6] Ṛishigaṇa is also known from another inscription".[7]



4. For speculation of meaning see *E.I.* XXI, p. 83.

5. Vide S.I.I., Vol. *XI*, pt. i, No. 116, line 29.

6. See Siripur Inscription of the time of Sivagupta Bālārjuna (Vide No. 7 above).

7. Hiralal's list, 2nd edition, pp. 98–99.

NO. 9

BARDULA PLATES OF MAHĀŚIVAGUPTA
(R. Y. 9)

1. Donor ... ... Śrī Mahāśivaguptarāja, son of ŚrīHarshadeva (or) Harshagupta.

2. Title *Paramamāheśvara*

3. Place of issue ... ?

4. Date ... ... The 9th R.Y. Kārttika, Śukla, the 12th day.

5. Officers ... ?

6. Topography ... (1) Kośiranandapura *vishaya* (Dt.)
   (2) Vaṭapadraka (V)
   (3) Chhātranāṭā (V)

7. Donee ... ... (1) Nārāyaṇopādhyāya
   (2) Trailokyahansopādhyāya
   (3) Vidyādharahansopādhyāya
   (4) Paramahansopādhyāya
   (5) Nakshatrarūpa
   (6) Saloṇavidyādhara
   (7) Vidagdhāsura
   (8) Pṛthivīrūpa
   They are the students of Chhandóga *śakha*.
   (9) Durgakalaśa
   (10) Podavarsha
   (11) Talarūpa and
   (12) Madhyāhnarūpa

8. Authority...... Edited by P.B. Desai in *E.I. XXVII*, pp. 287-91ff.

9. Remarks ... ...

TEXT

1st plate

१ ॐ ।। स्वस्त्यशेषक्षिति(ती)शविद्याभ्यासविशेषासावितमहनीयविनयस-

२ म्पत्सं(त्स)म्पादितसकलविजिगीषुगुणो गुणव:(व)त्समाश्रयप्रकृष्ट-

३ रशौर्य्यप्रज्ञाभावसम्भावितमहाभ्युदय: कार्ति(र्त्ति)केय इव कृत्तिवा-

४ ससो [रा]ज्ञ[:] [शि](श्री)हर्षदेवस्य सूनु: सोमवंशसम्भव[ ] परम-
माहेश्वरो मा-

५ तापितृपादानुध्यात: श्रीमहाशिवगुप्तराज: कुशली ।। कोशीरनन्द-

६ पुरविषयीय वटपद्रके ब्राह्मणां(णान्) सम्पूज्य सप्रधानां(नान्) प्रतिवासिनो

७ यथाकालाध्यासिनस्समाहर्त्तृसन्निधातृप्रमुखानधिकारिणस्स-

८ करणानन्यांश्च(श्चा)स्मत्पादोपजीविन:(न)स्सर्व्वराजपुरुषां(षान्) समाज्ञा-

2nd plate; 1st side

९ पयति [।] विदितमस्तु भवतां यथास्माभिरयं ग्रामसन्निधि: सोपनिधि:

१० सदशापराध: सर्व्वकरसमेत: सर्व्वपि(पी)डावर्ज्जित: प्रितिनिषिद्ध-

११ चाटभटप्रवेश: च्छा(श्च्छा)त्रनाटासीमनी(नि)त्री(त्रि)ष्टच्छान्दोगच्छात्र नारायणो-

१२ पाध्याय । त्रैलोक्यहन्सो(हंसो)पाध्याय । विद्याधरहन्सो(हंसो)पाध्याय । परम-

१३ हन्सो(हंसो)पाध्याय । नक्षत्ररूप । सलोणविद्याधर । विदग्धासुर । पृ-

१४ थिवि(वी)रूप । दुर्गकलश । पोद्वराह । तालरूप । मध्याह्नरूपेभ्यो द्वा-

१५ दशे(श)भ्यस्तथार्द्धांश भाजस्त्र(जेत्र)योदशमविग्रहचरिता (?) च कार्त्तिकशुक्ल-

१६ द्वादश्यां* मातापित्त्रोरात्मनश्च पुण्याभिवृद्धये ताम्र(म्र)शासनेनाचन्द्रा-

2nd plate; 2nd side

१७ र्कसमकालोपभोगार्थं(र्थं)मुदकपूर्व्वं प्रतिपादित इत्यतो विधेय-

१८ तया एभ्यः समुचितं भोगभागादिकमुपनयद्भिः भ[वद्भिः] सुखं प्र-

१९ तिवस्तव्यमिति ॥ भाविनश्च भूमिपालानुद्दिश्येदमभिधीयते [।] भू-

२० मिप्रदा दिवि लालन्ति पतन्ति हन्त हृत्वा महीं नृपतयो नर-

२१ के नृशंसात् । एतद्वयं परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कु-

२२ रुत यद्भवतामभि(भी)ष्टं(ष्टम्) [॥] अपि च [।] रक्षापालनयोस्तावत्फलं सुगति
दुर्गती [।] को

२३ नाम स्वर्ग्गमुच्छिज्य(ह्य) नरकं प्रतिपद्यते ॥ व्यासगीता[ं] श्चात्र श्लोकानुदाहरन्तिः
(न्ति) [।]

२४ अग्नेरपत्यं प्रथमं सुवर्णं भूर्वै(र्व्वै)ष्णवीसूर्य्यसू(सु)ताश्च गावः [।] दत्तास्त्
(स्त्र)यस्ते-

3rd plate

२५ न भवन्ति लोका य[:] काञ्चनं गाञ्च मही[ञ्च] दद्यात [॥] षष्ठी(ष्टिं) वर्षसह-

२६ स्राणि स्वर्गे मोदति भूमिदः [।] आक्षेप्ता(प्ता) चानुमन्ता च तान्येव नरके

२७ वसेत् ।[।] वहुभिर्व्वसुधादत्ताराजभि[:] सगरादिभि[:] यस्य यस्य यदा भूमि-

२८ स्तस्य तस्य तदा फलं(लम्) [॥] स्वदत्ता[ं] परदत्ता[ं]म्बा(वा) यत्नाद्रक्ष
युधिष्ठिर [।] मही[ं]

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* The occasion of the grant is the "Utthānadvādaśi" which is an auspecious day for granting charities (for details see *Ins. Or.* Vol. III, pt. ii, *Appx.* P. Li ff.

२६ महो(हिं)मता[ं] श्रेष्ठ दानाच्छ्रेयोनुपालनमिति ॥ प्रवर्द्धमानविजयराज्य-

३० सम्बत्स[र] ६ । कार्त्तिकशुक्ल दि १०. २. [॥]

Seal

१ राज्ञ[:] **श्रीहर्षगुप्तस्य** सूनो[:] सद्गुणशालिन[: ।]

२ शासनं **शिवगुप्तस्य** [स्थि]तमा[मु]च[न]स्थिते[:॥]

NOTES

The plates were discovered from the village of Bardūlā, in the ex-state of Sarangarh in Madhyapradesa. They were secured by Pandit L. P. Pandeya and edited by P.B. Desai in *E.I. XXVII*, pp. 287-91 ff.

The plates are three in number, each measuring about 9″×6″. They are passed through a copper-ring containing the royal seal where the legend as given after the text is found. Above the legend there is the emblem of the figure of a bull and a *triśūla* in front of a *Pūrṇa-kumbha.* Below the legend there is a full-blown lotus flanked by two leaves. The royal seal resembles the Mallar plates (*E.I.* XXIII, pp. 113 ff. and No. 10 above).

The characters used in the inscription belong to the box-head type, akin to the scripts of the time of Tivaradeva (Vide Nos. 4 - 6

Sri Desai gives a gist of the record as quoted below :—

"The inscription purports to record the gift of a village named Vaṭapadraka, situated in the Kośīra-Nandapura *vishaya,* to several Brāhmaṇas, by the illustrious Mahāśivagupta-rāja, son of Harshadeva, of the lunar lineage, an ardent worshipper of Maheśvara, for his own merit and that of his parents. The gift was made on the 12th day of the bright half of the month of Kārttika in the 9th year of his increasingly victorious reign. The grant - village was to be divided into thirteen shares, twelve of which were full and one was half. The full shares were to be enjoyed by Brāhmaṇas, whose names are specifically mentioned and who, it seems, had settled in the region of Chhātranāṭa.* The half share was to be allotted to a Brahmaṇa of unimpeachable character (अविग्रहचरिताय). The royal order, communicating this grant, was addressed to the residents of the village, including the chief members amongst them (सप्रधानान् प्रतिवासिन:) as also to the royal officials, *Sama-hartṛi*, *Sannidhātṛi* and others including the *Karaṇas.*"

* It may also mean that the first donee Nārāyaṇabhaṭṭopādhyāya was only a resident of Chhātranāṭā. (author)

NO. 10

MALLAR PLATES OF MAHĀŚIVAGUPTA

1. Donor ··· ··· ··· Mahāśivagupta
2. Titles ······ ··· *Paramamāheśvara* and *Mātāpitṛipādānudhyāta*.
3. Place of issue ··· Kṛittivāsa (?)
4. Date · · ··· ··· ?
5. Officers ··· ··· ?
6. Topography ··· (1) Taraḍaṁśakabhoga (Dt.)
   (2) Kailāsapura grāma (V)
7. Donee ··· ··· ··· Fourteen *Ārya Bhikshus* living in a (*Buddhist*) *Bihara* at Taraḍaṁśaka which was established by Alakā, wife of Kīradeva.
8. Authority ··· ··· *E.I. XXIII*, pp. 113 ff.
9. Remarks ··· ··· One Bhāskaravarmman, under whose advise the charter was made, is the maternal uncle of Mahāśivagupta, son of Harshagupta. We are not able to identify Bhāskaravarmman with a king of the same name who lived in Assam (Prāgjyotisha) during the 7th century A.D., for want of evidence.

TEXT

1st plate

१ ओम् [॥] स्वस्त्यशेषक्षिति(ती)शविद्याभ्यासविशेषासादितमहनि(नी)यविनयस-
२ म्पत्स[ं]पादितसकलविजिगि(गी)षुगुणो गुणवत्स[मा]श्रयप्रकृष्टतरशौ-
३ र्य्यप्रज्ञाप्रभावस[ं]भावितमहाभ्युदय[ ] कार्ति(र्त्ति)केय इवकृति(त्ति)वासस्रो
४ राज्ञ[:] शि(श्री)हर्षदेवस्य सु(सू)नु[:] सोमवंशसम्भवः परममाहे-
५ श्वरो मातापितृपादानुध्यात[:] श्रि(श्री)महाशिवगुप्तराज[:] कुशलि(ली) ॥
त-
६ रडङ्शक[1]भोगि(गी)यकैलासपुरग्रामे ब्राह्मणा[न्] संपूज्य सप्रधा-
७ नात्प्रतिवासिनो यथाकालाध्यासिनस्समाहर्त्तृसन्निधातृ सु(प्र)-

2nd plate; 1st side

८ मुखानधिकारिण[:] सकरणानन्यान्श्चास्मत्पादोपजि(जी)विनः सर्व्व[रा]-
९ जपुरुषा[न] समाज्ञापयति [।] विदितमस्तु भवतां यथास्माभिरयं ग्रा-
१० मः सनिधि[:] सोपनिधिः सदशापराधः सर्व्वकरसमेतः सर्व्वपीड़ा-
११ वर्ज्जित[:] प्रति[नि]षिद्धचाटभटप्रवेशतया[2] । तरङ्शक(के) प्रतिष्ठि-
१२ तकोरदेवभो(भा)र्य्यालिक(का)कारितविहारिकानिवासिचातुर्द्दिशार्य्यभि—
१३ क्षुसंघाय श्रीभास्करवर्म्ममातुलविज्ञप्त्या ताम्ब्र(म्र)शासनेनाच-
१४ न्द्राक्कर्कसमकालम्मातापित्रोरात्मनश्च पुण्याभिवृद्धये[2] । आषाढ़ा-

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1 Read तरङ्शक

2 *Daṇḍa* is superfluous.

2nd plate; 2nd side

१५ मावास्या(स्या) सूर्य्यपरागे(ग) उदकपूर्व्वं प्रतिपादित इत्यतश्च[3]

१६ विधेयतया समुचितम्भोगभागादिकमुपनयद्भिभ(र्भ)वद्भिः सुख-

१७ म्प्रतिवस्तव्यमिति ॥ भाविनश्च भूमिपालानुदि(द्दि)श्येदमभिधीयते [।]

१८ भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महिं(हीं) नृपतयो

१९ नरके नृशङ्सात्(शंसाः) । एतद्व(द्व)यं परिकलय्य चलाञ्च लक्ष्मीः(क्ष्मी)मायुस्त-

२० था कुरुत यद्भवतामभि(भी)ष्टं(ष्टम्) [॥] अपि च [।] रक्षापालनयोस्तावत्-
र्या त् फ]लं सु—

२१ गतिदुर्ग्गति(तो) [।] को नाम स्वर्गमुच्छि(त्सृ)ज्य नरकं प्रतिपद्यते [॥]
व्यासगीता[ं]

3rd plate

२२ अत्र श्लोकानुदाहा(ह)रन्ति [।] अग्नेरपत्य[ं] प्रथम[ं] सुवर्णं भूर्व्वैष्णा[वी]

२३ सु(सू)र्य्यसुताश्च गाव[:] [।] दत्तात्र(स्त्र)यस्तेन भवन्तिलोका य[:] काञ्चनं गाञ्च म-

२४ हि(ही)ञ्च दद्यात् ॥ षष्ठि[ं] वर्षसहस्राणि स्वर्गे मोदति भूमिदः [।] आ-

२५ क्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ।[।] बहुभिर्व्वसु-

२६ धादत्ता राजभि[:] सगरादिभि[:] यस्य यस्य यदा भूमिस्तस्य तस्य त-

२७ दा फलं(लम्) [॥] स्वदत्ता[ं] परदत्ताम्बा यत्नाद्रक्ष युधिष्ठिरः(र) [।] महि(ही)
महिमता[ं]

२८ श्रेष्ठ दानात्स्रे(च्छ्रे)योनुपालनमिति [॥]

Seal

१ राज्ञः **श्रीहर्षगुप्त**स्य सूनोः सद्गुणशालिन[:]

२ शासनं **शिवगुप्त**स्य स्थितमाभुवनस्थिते[:]

3 Read इति । अतश्च

NOTES.

The plates were discovered from the village of Mallāra, sixteen miles to the S.E. of Bilaspur in Madhya Pradesh. The set consists of three copper plates each measuring about 8.3″×5″. They are attached to a ring on which an inscribed royal seal is found. The inscription on the seal is a Sanskrit-verse in two lines, as given at the end of the text above.

The inscription is jointly edited by Mahāmahopādhyāya V. V. Mirashi and L. P. Pandeya of Nagpur in *E. I. XX*III, pp. 113-22 ff. The following translation of the record is given by the learned editors :—

(Ll. 1-9) Om. Hail ! The illustrious Mahāśivaguptarāja, born in the lunar dynasty, a most devout worshipper of Maheśvara (Śiva), who meditates on the feet of his father and mother, who is a son of the king, the illustrious Harshadeva, even as Kārttikeya is of Śiva, who has acquired all the accomplishments of a conqueror through the perfection of commendable discipline attained by a special study of all the royal lores, who has attained great prosperity by his patronage of accomplished persons, exceedingly great valour, intelligence and majesty, being in good health, issues the following command, after honouring the Brāhmaṇas in the village Kailāsapura of the Taraḍaṁśaka *bhoga* (Sub-division), to the inhabitants (*of the village*) together with their Headman, the Collector, the Receiver and other officers who may be in charge (*of the village*) from time to time, together with their subordinates, as well as to all other royal officials who may be dependant on him.

(Ll. 9-15) Be it known to you that on the (*occasion of*) an eclipse of the sun on the new - moon day of Āshāḍha, this village together with (*the fines imposed for*) the ten offences, together with all taxes, free from all obstructions, (*and*) not to be entered by the regular or irregular forces, has been granted by us for as long as the sun and the moon will endure at the request of (*our*) maternal uncle Bhāskara-

varman (*and*) for the increase of the religious merit of our parents and of ourself by a copper-charter (*and*) by (*a libation of*) water, to the Community of venerable (Buddhist) Monks from the four quarters, residing in the small monastery situated in Taraḍaṁśaka, which was caused to be constructed by Alakā, the wife of Koradeva.

(Ll. 15-28) Wherefore, offering submissively due taxes, revenue, etc. *(to the donee)*, you should dwell happily in this village. And this we say to the future rulers of the land —

[Here follow six benedictory and imprecatory verses.]

The Seal :— This is a charter, enduring as long as the world, of Śivagupta, the son of the king, the illustrious Harshagupta, who shines by his good qualities.

NO. 11

SIRPUR GANDHEŚVARA TEMPLE INSCRIPTION OF THE TIME OF SOMAVAMŚI MAHĀŚIVAGUPTA

1. Donor ··· ··· Śrī Śivagupta
2. Title ··· *Rājā*
3. Place of issue ··· Jorjjarāka
4. Date ··· ··· ?
5. Officers ··· (1) Sumaṅgala, son of Tāradatta, the author.
   (2) Ṛishigaṇa, son of Bāsugaṇa, the engraver.
6. Topography Navahaṭṭa (V).
7. Donee ··· ··· ··· Gandharveśvara (Śiva, the god).
8. Authority ······ *I. H. Q.*, Vol. *XXXIII*, No. 1, March, 1957, pp. 229-34 ff. Edited by Sant Lal Katare.
9. Remarks ··· ··· The names of Tāradatta and his son Sumaṅgal, as well as that of Ṛishigaṇa, son of Bāsugaṇa are known from Nos. 7 and 8.

TEXT

१ [ॐ] × × × × × × [॥] — — U — U U U — U U — U —
U — — U — U U V — U U — U — [।] — — U — U U U
२ — U U — U — U सम्पादिताभिमत [भोगभुजो] भवन्ति ॥ [१] यः
कीर्त्तिभिर्भवति मोहि-
३ U — U — र मारोप्यते स नरके नरकेश्वरेण । ज्वालाकलापकपिलाकुल देहि देह-
४ माहार — — भरनिर्भरवह्निमेत्र ॥ २ ॥ इत्याकलय्य सकलं सं(स)कलं च
लोकमालोक्य
५ — U हृतवारिधिवारिलोलं । सर्व्वादरेण सुकृतं कृतिभिर्विधेयं मंत्रैः कृतं च
६ सततं प्रतिपालनीयं ॥ [३ ॥] एतद्गुणानणुमणिस्फुरणाभिवृद्धि वर्द्धिष्णु
७ जिष्णु†परितोषवशाव(द)शाङ्गं । श्रीतारदत्ततनयः प्रथितः श्रुतेन श्रीमान्शुमङ्गल
८ इमाममरोत्प्रशस्ति ॥ [४ ॥] उत्कीर्णवान्नृपिगण[स्य] गुणौधमुख्य सत्सूत्रधार-
सुत-
९ वासुगणः प्रशस्तिं । अन्यस्त — U U U* रोधविधित्सयेव या(ह्या)त्मस्तवं
निजगुणैर्द्विगुणैस्तनोति ॥ [५ ॥]
१० ॐ धारितं येन गङ्गायाः शृंगोच्चं पतता(ना)द्भुविः(वि) [।] जटाविटपसंस्थेन स
हरः पातु वो
११ जना[न्] ॥ [६ ॥] राजा श्रीशिवगुप्तस्य विजिता यस्य ईदृशाः सन्ति सन्ता(न्त)श्च
धर्मज्ञः पर-
१२ लोकपरायणाः ॥ [७ ॥] भक्त्याहितेन मनसा जोज्जराकेन तेन वै । [गन्ध]-
र्व्वेश्वर[र]पूजा[र्थं] कु-

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† These two letters are written at the end of line 6 (Vide Cunningham's *A.S.I.R.* Vol. XVII, pt. XVIII-B).

* The learned editor suggests that it may be read अन्यस्तथा च भव

१३ [सु]मं प्रतिपादितं ॥ [८॥][स्व]अपौरुष प्रामाण्यं — U U प्रथितं शुचिं ।
पु[ष्पं] — U U

१४ — दिव्यं सुगन्धं सुमनोर[मं] ॥ [९॥] मालाकारश्च यावन्तः नवहट्टौ
निवासिना ।

१५ वोढ़व्याः कुसुम[?]*— माः [या]वच[न्द्रा]र्कतारकाः ॥[१०॥]

!

* The editor remarks that the letter increased here is superfluous and the reading appears to be कुसुम प्रामाः

NOTES.

In 1878, Mr. Beglar noticed this stone inscription in *Archaeological Survey of India Report*, Vol. *VII*, p. 169 and also by Cunningham in *A. S. I. R.* Vol. XVII, p. 26. It was edited by Sri Sant Lal Katare in I.*H.Q.*, Vol. *XXX*III, No. 1, March, 1957, pp. 229-34 ff.

This stone inscription is on the left side wall of the temple of Gandheśvara at Sirpur in Raipur district of Madhyapradesh. The slab covers a space measuring about 1'×1'.2".

The editor has not given the translation, probably for the reason that some portions of it were not readable.

According to Mr. Cunningham, there are two inscriptions engraved on the same slab which he calls A and B. The present one is A and our No. 15 is A.

NO. 12

THE SIRPUR STONE INSCRIPTION OF THE TIME OF MAHĀŚIVAGUPTA.

1. Donor ... ... Mahāśivagupta's mother Vasaṭa.

2. Title ?

3. Place of issue ... ?

4. Date ... ... ?

5. Officers ... (1) Kudāra
(2) Chintāturāṅka Iśāna (the poet and the *praśasti*-writer)

6. Topography ... (1) Toḍaṅkaṇa (V) (2) Madhubeḍha (V)
(3) Nālipadra (V) (4) Kurapadra (V)
(5) Bāṇapadra (V) (6) Vargullaka (V)
(7) Magadha (Country)

7. Donee ... ... (1) Trivikrama (7) Trailokya Haṅsa
(2) Arka (8) Bhāskaradeva
(3) Vishṇudeva (9) Sthiropādhyāya
(4) Mahiradeva (10) Umoudṛi
(5) Bhāskara (11) Goṇāchārya Bhaṭṭa
(6) Madhusūdana

8. Authority *E. I. XI*, pp. 184-201 ff. Edited by Rai Bahadur Hira Lal.

9 Remarks ... ... Vāsaṭā, the - queen mother, was the daughter of Sūryavarman, the king of Magadha, according to the 16th verse.

TEXT

१ ॐ नमः पुरुषोत्तमाय ॥ अन्योन्यप्रान्तरान्तर्विचलदुरुमरुत्पुञ्जगुञ्जारवोग्रैरङ्गुल्यग्रैरुदञ्चन्नखकिरणशिखास्पष्टदंष्ट्राकरालैः । क्रामन्वः पातु पञ्चानन इ[व] चरणैश्चक्रिणः खे घनौघान्विध्वस्य ध्व[।]-

२ न्तधाम्नः करिण इव किरन्मौक्तिकाभानि भानि ॥ [१] लब्धो निर्भेत्तुमेभिर्नरिपुरिति रसाद्वृत्तचञ्चुर्नखेषु त्रासातत्रोड(ढ)रन्ध्रोदरकुहरदरीमेव लीनं विलोक्य । हासोल्लासावहेलं तदितरकरजाग्रेण निर्भिद्य [सद्यः । कोशा]¹च्चिक्षेप तज्जं मलमिव-

३ दनुजं यः स वोऽव्यान्नृसिंहः ॥ [२] वहदिव [रु]चा शा[ङ्ख्या दंष्ट्रां] सजिह्वमिवासिना ज्वलदिव दधच्चक्रेणास्यं गदां भ्रुकुटीमिव । प्रसितुमसुरान्संभूयेव श्रितान्तकविभ्रमं दुरितमिति [वेदोयं² विष्णोः] U – UU — U — ॥ [३] [आसीच्छशी]-व भुवनाद्भुतभूतभूति-

४ रुद्भूतभूतपति[भक्तिसम]प्रभावः । चन्द्रान्वयैकति[ल]क[:] खलु चन्द्रगुप्त-रा]जाख्यया पृथुगुणः प्रथितः पृथिव्याम् ॥ [४] गरीयान्भारोयं दुरधिगमिदं वर्त्म पुरतो न मे प्रष्ठः कश्चिन्न च समधुरः कश्चन सखा । इ— — — — — U U U U U -— — U गणशः स्वशक्त्या

५ निर्व्यूढ U U U U U — – U U U — ॥ [५] दुर्द्धर्ष[कौर]वर[दो] रणदारुणेषु³ सीरायुधः स इव कंसनिषूदनस्य । राजाधिकारधवलः सबली बभूव यस्याग्रजोप्यनुचरश्चरती रणेषु ॥ [६] कुम्भैरङ्कितमस्तकानति [ग ?]दिव्याहारमुग्धात्मनो वक्त्रन्यस्ततृणानधः कृत।रा–

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1 Read क्रोधा

2 The reading here intended appears to be वेषोयं

3 Kristnasastri suggests the reading वैरिवरवारणदारुणेषु which gives better sense and is adopted in the translation.

६ न्मातङ्गकान्मारयन् । श्वेव श्वापदराट् न यस्य नृपतेः शौर्यं जगामोपमां इन्दुः कोश-
पराक्रमान्वयनयस्फीतस्त्वितषां विद्विषां(षाम्) ॥ [७] तस्याभूदवनिभृतामधीश्वरस्य
प्रख्यातो जगति सुतो यथा हिमाद्रेः । रत्नानां वसतिरखण्डितोरुप[क्षो] मैनाको
गिरिरिव यः [स्व]भावतुङ्गः ॥ [८]

७ स्थानं चिरादुचितमेतदभून्ममेति लक्ष्मीः प्रसूतिसमये यमुवाह हर्षम् । तेनावृतः सतत-
मेव शुचामगम्यः श्रीहर्षगुप्त इति नाम ततो[य उहे] ॥ [९] संसक्ताः सकलोप-
भोगविषये धर्म्माध्वनि प्र(प्रा)ध्वराः सद्गोष्ठीषु निरन्तराः परबलध्वन्से(ध्वंसे)ध्य-
बन्ध्याः सदा । [अक्षुरणः] सततं [गुरू]पचरणे

८ यान्ति स्म विस्मापिनो यस्यानेकसुखक्रियासु युगपत्संभाविनो वासराः ॥ [१०] क्षुरणा
भित्तिरनेकधा विघटिताः सर्व्वेप्यमो [स]न्धयो वंश्यङ्गान्यपि विक्षतानि परितः
शुष्कोस्थिबन्धक्रमः । चित्रं प्रच्युतमामुखादपि कथं किं वाक्षितेनामुना यस्येति द्विषतां
कुनाटकमिव द्विष्टं पुरं

९ प्रेक्षकैः ॥ [११] तस्मादजायत महाशिवगुप्तराजो धर्म्मावतार इति निर्वितथं प्रतीतः ।
भीमेन यः सुत इव प्र[थ]मः पृथायाः पृथ्वीं जिगाय रणकेस(श)रिणानुजेन ॥
[१२] भावी हन्त पितामहादपि महानाच(चा)र्यमप्योजसा जेषत्येष रणे वलेन
भविता तत्कोस्य वैकर्त्तनः । अस्त्रा[भ्य]स्तिप यं सम[स्त]-

१० जयिनं मत्वेति वालार्जुनं स्वे देहेपि जहुः स्पृहामरिगणाः प्रागेव सम्पत्तिषु ॥ [१३]
यः प्रद्वेषवतां वधाय विकृतीरास्थाय मा[या]मयोः कृष्णो [योव]तरन्नभूदिह स खल्व-
व्याजलूनद्विषः । नासीदेव समो हरिर्धवलतामात्यन्तिकीं विभ्रतो यस्याकल्कमतेर्न चापि
भविता क[ल्की] भविष्यन्पुनः ॥ [१४]

११ तस्योरुजन्यजयिनो जननी जनानामीशस्य शैलत[न]येव मयू[रके]तोः । विस्मापनी
विबुधलोकधियां वभूव श्रीवासटेति नरसिं[ह त]नोः सटेव ॥ [१५] निष्पङ्के
मगधाधिपत्यमहतां जातः कुले वर्म्मणां पुण्याभिः कृतिभिः कृती कृतमनः कम्पः
सुधाभो[जि]नाम् ।

१२ यामासाद्य सुतां हिमाचल इव श्रीसूर्य्यवर्म्मा नृपः प्राप प्राक्परमेश्वरश्वशुरतागर्वानि-
खर्वं पदम् ॥ [१६] गतेपि पत्यौ दिव[मेक]रूपैः सदोपवासव्रतकर्शितैरपि ।

न मुक्तमेवावयवैर्स्वदीयैः स्वभावलीलामयमात्ममण्डनम् ॥ [१७] या वर्णाश्रमिणी
त्रयीव शरणं राजस्य नीति[र्य]था

१३ प्रज्ञेव प्रविवेचनी सदसतोस्तृष्णावतां श्रीः स्वयम् । उत्खाताखिलकल्मषप्रसरया किञ्चि-
च्चलन्ती स्थितेः सन्धानाय यया सखीव पृथिवी भूयः कृतं स्मारिता ॥ [१८]
दमयन्त्या [अपि] पुरा यः स्थलं प्राप्य गर्वितः । स क[लिः] स्वेपि समये हृतमानः
कृतो यया ॥ [१९] तया निजः

१४ प्रेत्य पतिर्यथाविधे वसत्यसौ नित्यमुपासिताच्युतः । प्रकाशितुं तादृशमेव कारितं
विभोरिदं धाम हरेः सनातनम् ॥ [२०] दिव्यादेः सकलस्य जन्तुनिवहस्योच्चावचैः कर्मणां
वैचित्र्याद्यमद्भुतो वहुविधावस्थैर्वपुः पञ्जरैः ॥ (।) [यः] प्रासाद वृ[ह]च्छलेन क-

१५ थितः संसार एव स्फुटं पश्यन्तस्तदिमं मनः कुरुत भो पापेषु मा भूमिपाः ॥ [२१]
त्वणमधः त्वणमुत्पतितैर्नभः पवनलोल[त]या [ध्वज]पल्लवैः । हरणपालनयोरुचिते
गती कथयति स्वयमेष महीभुजां [२२] तट एव भवाम्बुधेस्तरीतुं निहि-

१६ तो धर्ममयः सवो महान् । परिपालयितव्य एष भूपैरवदीर्णो हि निमज्जयत्यधः ॥ [२३]
इति वः प्रशस्तिकारः कविः स चिन्तातुराङ्क ईशानः । यत्पालनार्थमर्थयति पार्थिवास्तां
स्थितिं शृणुत ॥ [२४] तोडङ्गण म[धु]-

१७ [वेढौ] नालं पद्रश्च कुरपद्रश्च [।] स्थानेत्र वाणपद्रश्च पञ्च दत्ता इमे ग्रामाः ॥ [२५]
एषां भागास्त्रयः सत्रे खण्डस्फुटितसंस्कृतौ । पादमूलपरोवारपोषणे च त्रिधाकृताः ॥
[२६] यस्तु [च]तुर्थो भागः स पञ्चदशधाकृ-

१८ तो विभागेन । तत्र द्वादश विप्राः प्रतिवेदं प्रतिचतुष्केन ॥ [२७] ब्रह्मत्रिविक्रमोर्कश्च
विष्णुदेवस्तथापरः । तथा महिरदेवश्च चत्वारो वहृचोत्तमाः ॥ [२८] एवं
कपर्दो पाध्यायो भास्करो मधुसूदनः । वेदगर्भश्च चत्वा-

१९ रो यजुर्वेदस्य पारगाः ॥ [२९] तथा भास्करदेवश्च स्थिरोपाध्याय एव च । त्रैलोक्य-
ह[न्सो मोउड]श्चत्वारः सामपारगाः ॥ [३०] भाव्यं तत्पुत्रपौत्रैश्च साग्नि[हो]त्रैः
षडङ्गिभिः । द्यूत [वे]श्याव्यसनासक्तैरपिट्टाकैरसेवकैः ॥ [३१] य[स्तु]

२० नवंविधो स[हे][4] यश्चापुत्रो विपत्स्यते । तयोरङ्के प्रवेश्योन्यः पूर्वोक्तगुणवान्द्विजः ॥

4 On the impression, the reading appears to be भावी

[३२] स चैषामेत्र सम्बन्धी सविद्यत्वे वयोधिकः [।] एभिरेव च साम्मत्यात्प्रवेश्यो न नृपा[ज्ञ]या { तु } ॥ [३३] ततो वासवनन्दीति [वि]प्रः

२१ पु[ण्याह]वाचकः । द्वौ च भागवतौ नाम्ना वामनः श्रीधरस्तथा ॥ [३४] एते पञ्चदशाङ्शा विवर्जिता दानविक्रियाधानैः । सर्व्वेपि [च] सङ्घोज्याः (॥) लेखकश्चार्य-गोपण इति{ इति } [॥] [३५] यस्तत्र ए[व] ग्रामो वग्गुल्लक संज्ञितः स[दे]-

२२ वस्य [।] व लचहनिवेशनत्रो[प]करणहेतोः पृथगुदत्तः ॥ [३६] अत्र च साधिष्ठानैः सपादमूलैश्च सर्व्वकार्य्याणि । सम्भूय विप्रमुख्यैः करणीयान्यैकमत्येन ॥ [३७] स्थितिरियं क्षितिपाः परिपाल्यतां च[ल]तु

२३ सैष कृतोपकृति[क]मः ॥ [न]तु भविष्यति का पुनरु[त्त]रा गतिरहो भवतामपि की[र्त्ति]षु ॥ [३८] [ग]जस्नानं जातं { खलु } चरणकुद्दालनमिदं स्वयं पुण्यो-स्थानं[5] यदिह परकीर्त्तिप्रतिकृतां ।

२४ मदक्लाम्यत्तन्वीनयततरलान्वीक्ष्य विभवानतः श्रेयः शुद्धं व्रतम[नुचर]न् क्षीर[नु ?] दिरं ॥ [३९] भवाब्धिश्च[र्म्म]स्रवक[र्ण]धारो वभूव देव्या कुलशीलशाली । केदारनामा स [इ]दं समग्र-

२५ मकारयत्पुण्यमहानिधानं [॥ ४०] श्रीशिवगुप्तो राजा हित्वा त्रैलोक्य — U — U — — U U — — — — त्येन प्रादा[त्गो]णा[र्य्य]भट्टाय ॥ [४१] भागमिहैकं स्था[नं][6] गुणवद्विजभोज्यमुत्तमगु[णाय] ॥

२६ शास्त्रव्याख्याविदुषे विदुषे [शास्त्रेषु वेदेषु] ॥ (४२)

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5 On the impression, it appears पुण्योत्थानं

6 It appears like स्थाने

NOTES.

At Sirpur in Raipur district of Madhyapradesh, there are many old and ruined temples among which Lakshmaṇa temple is one. In 1904, Mr. Cousens, while clearing the debris of a collapsed *Maṇḍ pa* in one of the temples, discovered this stone inscription. It is engraved on a thick-reddish stone which roughly measures 3'.9"×2'.3". The inscription covers a space of 3'.8"×2'.1".

The inscription was edited by Hira Lal in *E.I. XI.* pp. 184-202 ff. He gives the following translation of the verses :—

(L. 1) Oṁ ! Salutation to Purushottama (Vishṇu).

(Vr. 1) Let the discus-holder's (Nṛsimha's)[1] foot protect you-the foot whose sharp claws emitted a sound like that of *guñjā* berries (*shaken*) by the gust of strong winds passing through the long spaces between each other, and (*looked*) terrific (*more so*) with the jaws shining with the flame of rays (*emanating*) from the nails, when they being lifted up, tore through the mass of dark clouds in the sky and revealed the stars with pearly brilliance, like a lion who, having overcome that storehouse of darkness;— the elephant, jumps about scattering brilliant pearls (*torn from his temples*).

(Vr. 2) Let that Nṛsimha protect you, who looking with eagerness at (*his own*) nails, for the enemy (*Hiraṇyakaśipu*) who had not been secured for being torn with these (*claws*), happened to see him hiding through fear in the cavern-like cavity in the interior of the deep hollow of those (*nails*). With a laugh (*at his foolishness in taking shelter in the place where he could be easily crushed out*), joy (*at finding him out*) and contempt (*at the miserable creature*) he split the demon at once with the point of the other claw and threw him away with wrath like dirt that had collected there.

1. There seems to be a reference here not to Nṛsimha but to the Trivikrama - *avatara* of the god Vishṇu.

(Vr. 3) As if bearing the jaws like a beautiful conch and the tongue like a swcrd, with the face burning like the discus *(and)* with the eyebrows *(as if carrying)* the mace, this form of Vishṇu born for devouring, like sins, the demons presented the appearance of the god of death ... ...

(Vr 4) There was the unequalled crest-jewel of the lunar race, whose wealth was wonderful on the earth, just as the origin of the moon was miraculous and whose dignity was commensurate with his devotion to the lord of goblins (Śiva). He was indeed of manifold virtues, *(and)* famous on the earth by the name of [Chandraguptarāja].

(Vr. 5) This task is very difficult, this path before (me) insurmountable. I have no guide nor *have I)* any friend *(who can)* share the burden *(with me)*. I accomplish this single hand ... ...

(Vr. 6) Even his elder brother shining with regal power[2], became his follower in battles and *through him)* mighty, like him whose weap on is the plough Balarāma), who likewise followed the killer of Kaṁsa (Krishṇa) in tearing up the mighty elephants of his unassailable enemy.

(Vr. 7) In bravery, a lion killing the elephant with *(swelling)* frontal globes,— rendered dull by the cries *(due to)* excessive rut,— with fodder placed in their mouths, or the trunks hanging down, is like a dog and cannot stand comparison with the king destroying *(his)* enemies blooming with the prosperity of their treasures, prowess, race and statesmanship.

(Vr. 8) of him, the lord cf the rulers of the earth, was born a son famous in the world *(who was)* a very treasure of jewels, *(who had)* a large number of undivided allies and *(who was)* high in character, *(thus)* resembling the high Maināka hill which is the offspring of the lord of mountains, *viz.* Himādri (mountain). has extensive wings which are unclipped and is a mine of jewels.

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2. Perhaps अधिकारधवल was a name or surname of his elder brother (H. Krishna Sastri)

(Vr. 9) At the time of his birth, the goddess of wealth was transported with joy saying 'it is a long time since I found such a suitable place for myself'. Ever filled with joy *ha'sha*) and verily inaccessible to grief he accordingly bore the name Śrī-Harshagupta.

(Vr. 10) His precious days passed in enjoying all the sensuous objects, (*they we'e*) indefatigably applied in the path of virtue, and unceasingly (*spent*) in good assemblies; .they never went fruitless (*when employed*) in the destruction of hostile power and were uninte-rruptedly devoted in the service of the elders. Thus they always caused wonder in (*the perform ince of*) many pleasing duties simultaneously.

(Vr. 11) His enemies' town is hated by the spectators as the walls are crushed to powder, all the joints are separated in various ways, the limbs of the streets are also torn asunder, and on all sides there is an exhibition of dry bones. (*They ex laim* 'what is to be seen here? How has the variegated appearance even of the entrance *(of the town)* disappeared ?' Thus *saying* (*the spect tors*) hate it like a bad drama destitute of interest even in the prologue, with torn curtains (*bhitti*), disjoined incidents, broken dialogues and dry plot.

(Vr. 12) From him was born king Mahāśivagupta truly renowned as an incarnation of virtue (धर्मावतार) who conquered the earth with (*his*) younger brother Raṇakeśarin as did Prithā's first son (युधिष्ठिर) with the aid of his younger brother Bhīma who was like a lion in battle.

(Vr. 13) Indeed ! greater even than his grand father (*as he is*) he would beat even his teacher in battle with his prowess and strength; who would therefore be his vanquisher (कत्तन) ? The crowd of enemies considering him Balārjuna, (to be) an all-conqueror amongst practisers of arms, gave up the hope even for their lives (*as they had done*) already for their wealth [like the foes of Arjuna (i.e. the sons of Dhritarāshṭra) who first gave up their hope for wealth when they found that young Arjuna promised to excel Bhīshma and surpass Droṇa in prowess. What was Karṇa before him in the practice of weapons.][3]

3. Does it gives a hint about a fight between Bālārjuna and a king named Karna who might be his Chedi neighbour ? In that case, they two may be the contemporary kings (author).

(Vr. 14) He who took deceptive forms for destroying the enemies, who was born black (Krishṇa on this *earth*) and who again becomes in the future also sinful (Kalkī — that Hari (Vishṇu) could not really stand comparision with him who kills his enemies without practising any deception, who bears the utmost witness[4] and who has no sinful motives.

(Vr 15) Of that lord of men, the conqueror in fierce battles, the illustrious *Vasaṭa* was the mother, like the very name (*Saṭa*) of the man - lion form (of Vishṇu) bewildering the minds *even*) of wise men (and of the gods), just like the mother of him who rides the peacock (कार्त्तिकेय), the daughter of the mountain (*viz.* पार्वती).

(Vr. 16) Born in the unblemished family of the Varmans great on account of *their*) supremacy over *Magadha*, the illustrious (and pious king *Sūryavarma* who had caused trembling in the hearts of the gods by his virtuous acts, having got this daughter, obtained the very proud honour of being the father-in-law of the great lord (*Paramesvara* of the East, like Himāchala who obtained before a similar hanour by marrying his daughter Pārvatī to the great god (*Paramesvara*,) Śiva)

(Vr 17) Even after (*her*) lord went to heaven, inspite of her always observing fasts and austerities, which caused leanness (*of the body*), her unaltered limbs retained their natural charming grace.

(Vr. 18) She, like the Vedas, was the shelter to the people belonging to the four *Varṇas* (castes and Āśramas (or) like Policy to a kingdom, like wisdom *herself*) in deciding between truth and falsehood, (*and*) the Goddess of wealth herself to the greedy. The spread of all sins was checked by her and the earth that was about to abandon her fidelity (*by wooing, so to speak, the Kali-age*) was again reminded by her, as a friend, of the Krita (*age* for the sake of reunion [as the lady's mind reminds her mistress of (*her husband's*) acts to bring about a union *between them*) when somewhat disturbed.

4. Perhaps the king had the surname अद्यन्तधवल

(Vr. 19) By whom Kali during his own regime (*i.e.* the Kali-age) was dishonoured, that Kali who boasted of having access even to Damayanti in olden times.

(Vr. 20) By her this eternal abode of the lord Hari was caused to be made, to show exactly (*the abode Vaikuṇṭha* where her deceased lord lived worshipping daily the imperishable (*Vishṇu in the heavens*).

(Vr. 21) Oh kings ! do not turn your minds to sins, seeing what has been clearly described of this wonderful world (भुवन) under the guise of the temple (*i.e.*) the diversity of acts of all creatures high and low—with cage-lke bodies *passing* through various stages of existance—from the celestial beings *downwards*).

(Vr. 22) This itself tells the kings the appropriate fate of destruction and protection (*of charity*) by (the waving of) its flags (*tossed*) by the unsteady wind, in one moment going down, and in another rising up towards the sky.

(Vr. 23) On the very bank of (*this*) ocean of the world, the great boat of *dharma* has been placed to cross it. This must be protected by kings. Neglected (*it*) would sink down.

(Vr. 24) O (*future* kings ! (*Now* listen to the perpetuation which the poet Chintāturāṅka Iśāna, author of the *praśasti*, submits to you for the protection of it (*i.e.* the charity).

(Vr. 25) Toḍakaṅkaṇa, Madhuveḍha, Nālīpadra, Kurapadra and in this place (*sthana*) Vāṇapadra,— these five villages are given.

(Vr. 26) Of these (*village*) three shares have been divided in three ways for (*the maintenance of*) the almshouse, the repair of breakages and cracks *in the temple*) and the support of the servants of the sanctuary (*one share being allotted for each of the purposes*).

(Vr. 27) The fourth share has been divided into fifteen parts. These are (*for*) twelve Brāhmaṇas, four for each Veda.

(Vr. 28 Brahma-Trivikrama, Arka and another Vishṇudeva, as well as Mahiradeva (*are*) the four best learned in the Ṛigveda.

(Vr. 29) Similarly, Kaparddopādhyāya, Bhāskara, Madhusūdana, and Vedagarbha (*are*) the four fully conversant with the Yajurveda.

Vr. 30 Again Bhāskaradeva, Sthiropādhyāya, Trailokyahamsa and Mauddha (*are*) the four accomplished in the Sāma-Veda.

(Vr. 31) Their sons and grandsons (*who succeed them* should be such as offer sacrifice to fire and know the six suppliments of the Vedas, who are not addicted to gambling, prostitutes and such other (*bad association*), who have their mouths clean (आपिहृक) and who are not servants.

(Vr. 32) If one does not answer to this description, (*he should be abandoned*), also one who dies sonless — in their places must bo appointed other Brāhmaṇas possessing the foregoing qualifications.

(Vr. 33) He should be their relative, advanced in age while being learned. He should be appointed by their consent alone and not by order of the king.

(Vr. 34) Further, (*there are* the Brāhmaṇa Vasavanandin who at sacrifices declares holidays and the two Bhāgavatas by name Vamana and Śrīdhara.

(Vr. 35 These fifteen parts, (*the alienation of which is*) prohibited by gift, sale and mortgage, must all be (*thus*) enjoyed by virtuous men. The writer of this is Ārya-Goṇṇa.

(Vr. 36) The village which is on a low level and is known as Vargullaka is separately given (*as a supplimentary contribution*) for the maintainance of the almshouse, for *bali*, *charu* and *naivedya* to the god.

(Vr. 37) All the transactions should be performed unanimously by the principal Brāhmaṇas (resident there), and the worshippers (*Pādamūla*) meeting together.

(Vr. 38) Oh kings! protect this organization. Let this arrangement of mutual obligation continue *for ver*). Alas! what indeed, will be the future of your fame!

(Vr. 39) The establishment of (*the places of* punya *i.e. alms-houses etc.*) by those who destroy the *deeds of* glory of others is just like an elephant bath (*throwing dust on on 's own head*) or an axe for (*cutting one's*) feet. Therefore, seeing that riches are as fickle as the eyes of an intoxicated woman, it is better to follow the path of virtue and ... ...

(Vr. 40) He who was distinguished for the nobility of his character and family and whose name was Kedara, became the helmsman of the boat of virtue in the ocean of existence for the queen and got this great receptacle in religious merit built completely.

(Vr. 41) The illustrious king Śivagupta the three worlds, gave to Goṇārya Bhaṭṭa ... ...

(Vr 42) One part of this (*gift*) which is to be enjoyed by a virtuous Brahmaṇa is reserved for one who is well read in the Ś*st as* and (*their*) commentaries, as well as the Vedas and is of excellent character.

NO. 13

BONDA PLATES OF MAHĀŚIVAGUPTA
(R. Y. 22)

1.	Donor	Mahāśivagupta, son of Śrī Harsadeva
2.	Titles	*Rāja* and *Paramamāheśvara-mātāpitṛipādānudhyāta.*
3.	Place of issue ...	
4.	Date	The 22nd Regnal year of Mahāśivagupta and the 6th *tithi* of the first fortnight of Pausha when the Saṁkrānti occurred.
5.	Officers	?
6.	Topography ..	(1) Layoḍḍaka *vishaya* (Dt.) (2) Śarkkarāpāṭaka (V)
7.	Donee	Bhaṭṭa Trivikramasvāmin of Chhandoga(*śākhā*) and Bharadvāja *gotra.*
8.	Authority	Edited by Prof. V. V. Mirashi of Nagpur in *E.I. XXXV*, pp. 60-65 ff.
9.	Remarks	

TEXT*

1st plate

१ सिद्धम् [।]* स्वस्त्यशेषक्षी(क्षि)ति(ती)श[वि]द्याभ्यासविशेषासादितमहनीय-
विन-

२ यसम्पत्संपादितसकलवेजि(गी)षुगुणो गुणवत्समाश्रयः

३ प्रकृष्टतरशौर्य्यप्रज्ञाप्रभावसंभावितमहाभ्युदयः कान्तिके-

४ य इव कृत्तिवाससो राज्ञः शि(श्री) हर्षदेवस्य सूनु[:] सोम-

५ वङ्शसम्भवः परममाहेश्वरो मातापितृपादानुध्यातशि(श्री) महाशो(शि)व-

६ गुप्तराज[:] कुशलि(ली) ॥ लायोड्डवैषयिक शर्करापाटके ब्रा-

७ ह्मणां(णान्) सं(पू)ज्य सप्रधाना[न्] प्रतिवासिनो यथाकालाध्यासिन[:]

2nd plate; 1st side

८ समाहर्त्तृसन्निधात्त(तृ)प्रमुखानन्याङ्श्चा(न्यांश्चा)स्मत्पादोपजीवी(वि)न[:]

९ सर्व्वराजपुरुषानसमाज्ञापयति [।] विदितमस्तु भवतां यथा-

१० स्माभिरयङ्ग्रामः सनिधिः सोपनिधिः सदशापराधः सर्व्वक-

११ रादानसमेतः सर्व्वपि(पी)डावर्जितः प्रतिषिद्धचाटभटप्रवे-

१२ शो च्छान्दोगभरद्वाजसगोत्त भट्ट(त्रि)विक्रमस्वामिने पौषसंक्रान्त्या-

१३ मुदकपूर्व्वं मातापित्रोरात्मनश्च पुण्याभिवृद्धये ताम्त्र(म्र)शासनेना-

१४ चन्द्रार्कसमकालोपभोगार्थं प्रतिपादितं इत्यवगत्यास्य विधे-

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* Expressed by a symbol.

2nd plate; 2nd side

१५ यतया समुचितं भोगभागादिकमुपनयद्भिर्भवद्भि[:] सुखं प्रती(ति)-
१६ वस्तव्यमिति ॥ भाविनश्च भूमिपालानुद्दिश्य दमभिधि(धी)य[ते] [।] भूमि-
१७ प्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महि(हीं) नृपतयो नरके नृशं(शा)-
१८ त(:) [।] एतद्द्वयं परिकलय्य चलाश्च लक्ष्मि(क्ष्मी)मा[यु]स्तथा कुरुत य-
१९ द्भवतामभि(भी)ष्ट[म्] [॥] अपि च [।] रक्षापालनयोस्तावत्फलं सुगति-
२० दुर्गते(तो) [।] को नाम स्वर्गमुच्छि(त्सृ)ज्य नर[कं] प्रतिपद्यते ।[।]
व्यासगी-
२१ तां श्चात्र श्लोकानुदाहरन्ति [।] अग्नेरपत्यं प्रथमं सुवर्णं

3rd plate; 1st side

२२ भूर्व्वैष्णवि(वी) सूर्यसुताश्च गावः [।] दत्तास्त्रयस्तेन भवन्ति लोका य[:]
२३ क(का)ञ्चनं गाञ्च महि(ही)ञ्च दद्यात [॥] [ष]ष्टिवर्षसहस्राणि स्वर्गे मो-
२४ दति भूमिदः [।] आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् [॥] व-
२५ हुभिर्वसुधा दत्ता राजभिः सगरादिभिः [।] यस्य यस्य यदा भूमि-
२६ त(स्त)स्य तस्य तदा फलं(लम्) [॥] स्वदत्तां परदत्ताम्वा यत्नाद्रक्ष युधिष्ठिर [।]
महि(हीं)
२७ महिमतां श्रेष्ठ दानाश्रे(च्छ्रे)योनुपालनमिति । प्रवर्द्धमानविजयराज्ये
२८ सम्वत्सरे द्वाविंशे पौषप्रथमपक्षषष्ठ्यामङ्केनापि संवत् २०. २. पुण्य-

3rd plate; 2nd side

२९ दिन ६ ।

Seal

राज्ञ[:] श्री[हर्ष]गुप्तस्य सूनो[:] सद्गुणशालिन[:]
शासनं [शि]वगुप्तस्य स्थितमाभुवनस्थिते ॥

NOTES.

This set of copper plate inscription was discovered together with another set of plates (see No. 3 above) by one Gosai Ram Rawat while digging the earth in 1959 at the village of Boṇḍā in the Sarangarh Tahsil of the Raigarh District of Madhya Pradesh.

The set consists of three copper plates, passed through a copper-ring of about 4" in thickness. The editor, Prof. V. V Mirashi, has not given the measurement of each plate, although he described in details the measurement of the ring to which the plates are attached and on which the royal seal is found. The legend on the seal contains two lines of writing and it is given at the end of the text here.

The characters adopted in this inscription is box-headed. It is issued when the twenty-second year of the king's victorious reign was current. The date is recorded both in words and numerical figures.

Assuming that the first fortnight of the month Pausha and the Saṁkrānti is Makara, and also assuming that the reigning period of Mahāśivagupta might tentatively be fixed at 590-6 .0 A.D., Prof. Mirashi fixes the precise date of this inscription on the 20th December, 619 A. D. We cannot share with this view of him for various reasons which we will discuss in the historical note.

The grant was made by Mahāśivagupta, son of the *Raja* Harshagupta who belonged to the line of Somavaṁśa and who styled as *Raja* and *Paramamaheśvara* and who was a devote worshipper at the feet of his parents. This king records the grant of a village known as Sarkarāpāṭaka in the district (*vishaya*) of Lāyoḍḍaka in favour of a brāhmaṇa called Trivikramasvāmin of Bhāradvāja *gotra* and

Chhandoga (*śākhā* of the *Sāmaveda*), on the occasion of a saṁkrānti which falls in the month of Pausha. The grant was issued on the sixth *tithi* of the first fortnight* of the month Pausha.

According to Prof. Mirashi, the village Lāyoḍḍaka of the inscription may be identified with the modern village of Lārā lies about ten miles to the north-east of Boṇḍā wherefrom the plates were discovered.

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* It is not possible to say whether it means the dark fortnight or the bright fortnight of the lunar month Pausa. But, in No. 14 below the full-moon day of Kārttika is recorded as the 30th day. So, the Pūrṇimānta system was followed.

NO. 14

LODHIA PLATES OF MAHĀŚIVAGUPTA
(R. Y. 57)

1. Donor ... ... Mahāśivaguptarājadeva, son of Śrī Harshadeva

2. Title *Param maheśvara.*

3. Place of issue ...

4. Date ... ... The 57th R. Y. Kārttika, the 30th day or the Paurṇamī.

5. Officers ...

6. Topography ... (1) Oṇibhoga *vishaya* (D)
(2) Vaidyapadraka (V)
(3) Khadirapadraka (V)
(4) Pañchayajña - tapovana (V ?)
(5) Dvaitavana (D ?)

7. Donee ... ... (1 Īśānceśvara bhaṭṭāraka 'god')
(2) Pramathāchārya's *śishya* Śrī Śūlapāṇi.

8. Authority...... Edited by L. P. Pandeya in *E. I. XXVII*, pp. 319-25 ff.

9. Remark ... ... Probably the donee's *guru* Pramathāchārya is the same *Śaivāchārya* whose name is recorded in a stone inscription in the temple of Parśurāmeśvara at Bhubaneswar.

TEXT

1st plate

१ ॐ [।] स्वस्त्यशेषक्षितिशविद्याभ्यासविशेषासादित (त)महनेयनयवि-
२ नयसम्पस(त्स)म्पादितसकलविजिगीषुगुणो गुणवत्समाश्रयः प्रकृष्ट-
३ तरशो(शौ)र्य्यज्ञानभावसम्भावितमहाभ्युदयः कार्त्तिकेय इव कीर्त्ति(त्ति)-
४ वासस्रो राज्ञः श्रीहर्षदेवस्य सु(सू)नुः सोमवंश सम्भव[।] परम-
५ माहेश्वरो म(मा)तापितृपादानुध्यातः श्रीमा(म)हाशिवगुप्तराजदेव[:] कुशली [।]
६ [श्री] णिभोग(गा)यग्रामवैग्घदूके ।[1] ब्राह्मणा[न्] सम्पु म्पू ज्य तत्प्रति-
निवासि कुटुम्बि-
७ नो यथाकालाध्यासिनः समाहर्त्तृसन्निधातृप्रभृतीनस्मत्पादोपजीविन[:]
८ सर्व्वराजपुरुषा[न्] समाज्ञापयति ।[1] विदितमस्तु भवतां यथा ग्रामोयमस्मा-

2nd plate; 1st side

९ भिरमन्नप्रतिसनिधानः सोपनिधानः सर्व्वकरादानसमेतः सर्व्व[पी]डाविव-
१० जि(र्जि)तः सदशापराधः प्रतिषिद्धचाटभटप्रवेशः अस्यां कार्तिकपो(पौ)र्ण्णमा-
११ स्यां पानगृदेवपद्दतलप्रतिष्ठितश्रीमदीशानेश्वरभट्टारकस्य ।[1] ब-
१२ ली(लि)चरुनिवेद्यसत्रनृत(त्य)गादित्र खण्डस्फुटितसंस्कारार्थं देवतवनी-
१३ यश्रीमत्पञ्चयज्ञतपोवनविनिर्गतश्च (?)पलगोचरिणः भगवच्छि(च्छ्र)-
१४ प्रमथाचार्यशिष्य श्रीशूलपाणिभगवत्पादप्रार्थनया मातापित्रो-

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1 *Danda* is not necessary.

१५ र(रा)त्मनश्च पुण्याभिवृद्धये समक(का)लोपभोगार्थमाचन्द्रतारकार्क्क* पय[:]-

१६ पु(पू)र्व्वंक' ताम्र(म्र)शासनेन प्रतिपादितो यतोवगत्य समुचितभोगभागादिक-

2nd plate; 2nd side

१७ मुपनयन्तो भवन्त: सुख' प्रतिवसन्तु ॥ भाविनश्च भूमिपालानुनि(दि)-

१८ श्येदमभिधीयते भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महिं

१९ नृपतयो नरके नृत्सा:(नृशंसा:) [।] एतद्वय' परिकलय्य चलाञ्चलदिम(दमी)मायुस्त-

२० थाकुरुत यद्भवतामभि(भी)ष्ट[म्] ।[।] अपि च रक्षापालन[त्य]वत्फल'[2] सुग-

२१ ति दुर्ग्गति(ती) [।] को न(ना)म स्वर्ग्गमुत्सृज्य नरक' प्रतिपद्यते ॥ व्यासगि(गी)-

२२ ताश्च(तांश्चा)त्र श्लोकानुदाहरन्ति । अग्नेरपत्य(त्यं) प्रथम[ं] सुवर्ण्णं भूर्व्वै-

२३ ष्णवि(वी) सुय(सूर्य्य)सुताश्च गाव[:] [।] दत्तास्त्रयस्तेन भवन्ति लोका य: काञ्चन' गाश्च म-

२४ हिञ्च दद्यात ।[।] षष्टिर्व्व(ष्टिं व)र्ष सहस्राणि स्वर्ग्गे मोदति भु(भू)मिद: [।] अ(आ)च्छेत्ता चा-

3rd plate

२५ नुमन्ता च तान्येव नरके वसेत् ।[।] वहुभिर्व्वसुधा दत्ता राजभि[:] सगरादि-

२६ भि[ ] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ।[।] स्वदत्ता(त्तां) परदत्तां [वा] य-

२७ त्नाद्रक्ष युधिष्टि(ष्ठि)र [।] महि(हीं) महिभृतां श्र(श्रे)ष्ठ दानाश्र(च्छ्रे)योनुपालन'(नम्) ॥ अस्मा-

२८ कमुपरोधेन नित्य' धर्म्मस्य गो(गौ)रवादस्मद(द्)त्ति[:] स्वकि(की)येव पाल्या भा-

२९ [वी]त्तिति(ती)श्वरै[:] ॥ इति कमलदलाम्बुविन्दुलोला(लां) श्रियमनुची(चि)-

३० न्त्य मनुष्यजि(जी)वित'(त)ञ्च [।] सकलमिदमुदाहृतञ्च वुध्वा(द्ध्वा) न हि पुरु-

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* Probably the writer omitted here समकालोपभोगार्थं

2 Read योरक्षावत्फल'

३१ भैः परि(र)कि(की)र्त्तयो त्रिलोक्या[:] ॥ प्रवर्द्धमानविजयराज्ये सम्ब(संव)त्सरे सप्त-

३२ पञ्चाशत्तमे कार्त्तिकपौ(पौ)र्ण्णम(मा)स्यां अङ्केन सम्बत् ५७ कार्त्तिक दिन ३० [॥]

Seal

१ राज्ञः श्रीहर्षगुप्तस्य सूनोः सद्गुणशालिनः [।]

२ शासनं शिवगुप्तस्य स्थितम्भाभुवनस्थितेः [॥]

NOTES.

The plates were discovered in 1942 from the village of Lodhiā in the Sariā Pargana of the ex-state of Sarangarh in Madhya Pradesh. They are edited by L. P. Pandeya of Raigarh in *E. I. XXVII*, pp. 319-25 ff.

The set consists of three plates, passed through a copperring, containing the royal seal with legend of Śivagupta, son of Harshagupta, and the emblems of a *triśūla*, a *Vṛishabha* and a *Pūrṇakumbha* at the above and a full-blown lotus at the bottom of the legend written at the centre in two lines. Each plate measures about 8 .3″×5″.

The characters, employed in the inscription, belongs to the box-head type. This is a grant issued by Mahāśivaguptarājadeva, son of *Rāja* Śrīharshagupta of the family of Somavaṁśa who was a *Paramamāheśvara*, in favour of the god Īśāneśvara-bhaṭṭāraka of Khadirapadraka village for his *vali,charu, satra, nivedya* and for repairs etc. The charity was endowed through the brāhmaṇas of Vaidyapadraka in [O]ṇibhoga village which was made tax-free and exempted from all sorts of oppressions. The Śaiva *guru*, the illustrious Pramathāchārya and his *śishya* the illustrious śūlapāṇi's feet had been worshipped for increase of merits of his (king's parents. The grant was made in the fifty-seventh year of the victorious reign of the king and in the 30th day of the month of Kārttika or the day of Kārttika - Paurṇamī[1].

The donee's *guru* is Pramathāchārya whose name is found in a stone inscription in the temple of Parśurāmeśvara at Bhubaneswar.[2] I examined the original inscription and read the name as Pramattāchārya. Presumably he was a *guru* of the Pāśupata School of Śaivism.

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1. It proves that the *Pūrṇimanta* system was followed.

2. Mr. A.Ghosh reads the name as Prapittrāchārya and corrects as Pavittrāchārya or Pramittrāchāryā. *E.I.* XXVI, p. 127 f.). Dr. K.C. Panigrahi n his *Archaeological Remains at Bhubaneswar*, p. 225 f. Suggests to read the name as Pramadāchārya.

NO. 15

SIRPUR STONE INSCRIPTION OF ŚIVAGUPTA

1. Donor ... ... (In the time of) Śivagupta - Bālārjuna.

2. Title ... ?

3. Place of issue ... Śrīpura

4. Date ?

5. Officers ... (1) Nāgadeva, (2) Keśava } Two brāhmaṇa servants of the king.
   (3) Kṛishṇanandin, son of Devanandin (the writer of *Praśasti*).

6. Topography Śrīpura (V ?)

7. Donee ... ... The god Śiva.

8. Authority ...... Edited by Mr. F. Kielhorn in *I. A.* Vol, *XVIII*, pp. 179-81 ff.

9. Remarks ... ...

TEXT

१ ॐ नमः शिवाय ॥ पायादालिङ्गिता युष्मान्क[एठ]मेचकरोचिषा । शम्भो[र्भ]-
२ स्माङ्गरागस्य च्छायाकृ[ष्णा त]नुच्छविः ॥ आसीदुदयनो नामनृपः [श]-
३ सधरान्वयः । अभूद्बलभिदा तुल्यस्तस्मादिन्द्रबलो बली ॥ ततः श्री-
४ नन्नदेवोभूदभिमानमहोदयः । पूर्णो नन्नेश्वराख्यो यश्चकारोऽव(र्व्वी) [शि ?]-
५ वालयः ॥ चन्द्रगुप्तो सुवो गोप्ता तस्य यज्ञे सुतोत्तमः । तत[:]
६ श्रीहर्षगुप्तोभूज्ज[गद्ध]र्षनिवन्धन[म्] ॥ तस्याजनिष्टेष्टरणः[1]
७ शिवगुप्तो महीपतिः । धनुर्व्विज्ञानमुख्यो यः ख्यातो वाला-
८ ज्जुनाख्यया ॥ श्यामामसिलतां संख्ये कृत्वा यः करसङ्गिन(नीं) ।
९ प्रियामिवालङ्कुरुते मत्तमातङ्गमौक्तिकैः ॥ यस्य निर्ज्जित्य निर्ज्जित्य
१० सुभृत्य इव सायकैः । [व्यु]त्तितं राजकमिव स्त्रैणमर्प्पयति
११ स्मरः ॥ तस्य भृत्य[वि]शेषोस्ति नागदेवो द्विजोत्तमः । केशवश्च
१२ कलोद्ग्रो व्यग्रः सुकृतकर्म्मभिः ॥ ताभ्यां सम्भूय साधुभ्यां गृही-
१३ त्वा वित्तविस्तरैः । सर्व्वं श्रीपुरवासिभ्यो मालिकेभ्यस्त्रिशूलिना ॥ कृ-
१४ [स्न]किल्विषविघ्नाय कष्टापत्प्रतिघातिने । पुरुषप्रमाणं दत्तं[2] [कु]सु-
१५ मस्तक्ष(च)तुष्टय[म्] ॥ एतदा मेदिनीनाशादामोदोन्मदषट्पदम् । अस्तु
१६ षट्पदकण्ठस्य श्रीकण्ठस्यार्च्चनाकृते [॥] प्रशस्तिमतनोदेतां वैद्य-
१७ श्रीदेवनन्दिनः । श्रीकृष्णनन्दितनयो नयप्रणयकेतनम् ॥

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1 The metre is not agreeable. (author)

2 Here also the metre is not agreeable.

NOTES.

In 1874, Mr. Beglar discovered this stone inscription from a temple of Sirpur, situated at a distance of about 40 miles from Raypur in Madhya Pradesh. A photo-zincograph of this inscription is given by Mr. A. Cunningham in his *A.S.I.R.* Vol. XVII, pp. 25-26. (pl.xviii) and Mr. F. Kielhorn edited it in *I. A.* Vol. XVIII, pp. 179-81 ff. The inscription contains 17 lines covering a space of about 13½"×14½.

The translation of the record, as given by Mr. Kielhorn is quoted bleow : —

" (L. 1) May the hue of the body of Śambhu, who covers himself with ashes, guard you,— which is darkened as it were by a shadow, encircled as it is by the dark - blue lustre of (*his*) neck !

(L. 2) There was, of the family of the Moon, a prince named Udayana. From him sprang the mighty Indrabala, equal to the destroyer (इन्द्र) of Vala. From him sprang the illustrious Nannadeva, the possessor of self-reliance (महोद्यस्वामिन); who, called Nanna*, the lord, filled the earth with temples of (the lord) Śiva. As his most excellent son, there was born Chandragupta, a protector of the earth; (*and*) from him sprang the illustrious Harshagupta, a cause of joy of the world. To him, was born the lord of the earth, Śivagupta, fond of war; who foremost in the knowledge of the bow, is famous under the appellation of Bālārjuna; who in battle, holding the dusky creeper-like sword in his hand, decorates it, like a mistress, with the pearls *(Srak out of the frontal globes)* of infuriated elephants; (*and*) to whom the god of love, like a good adherent, hands over the wamen - folk, having repeatedly conquered them with (*his*) arrows, like unto the lawless kings *(subdued by his master Śivagupta).*

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* Nanneśvara, probably a deity of that name (author)

(L. 11) His devoted servant is Nāgadeva, a distinguished twice - born; and Keśava, highly proficient in the arts *(and)* zealous in the performance of good deeds. These two men together having given four garlands of flowers, of the measure of *(the hight of)* a man, to the bearer of the trident (त्रिशूली), who takes away all sins *(and)* counteracts misery and misfortune, having obtained them for abundant money from all the gardeners dwelling at Śrīpura. Until the destruction of the earth, may these *(garlands)*, the fragrance of which intoxicates the bees, serve for the worship of Śrīkaṇṭha, whose neck is *(black* like a bee !

(L. 16) The illustrious Kṛishṇanandin, a home of prudence and kindness, the son of the illustrious Devanandin, the physician, has composed this eulogy.

NO. 16

VAKRATENTALI GRANT OF MAHĀBHAVAGUPTA
(R. Y. 3)

1. Donor ··· ··· Mahābhavagupta, Janamejayadeva

2. Titles ······ ··· *Paramamaheśvara - Paramabhaṭṭaraka - Mahārajādhiraja - Parameśvara-Trikaliṅgadhipati*

3. Place of issue ··· Suvarṇṇapura

4. Date ······ ··· The 3rd R.Y. Śrāvaṇa, Śu. di. 5th day

5. Officers ··· ··· (1) *Mahasandhivigrahi – Prativaddha – Kayastha* Koighosha, son of Valla[bha]ghosha
   (2) Saṅgrāma, (the engraver)
   (3) Rayaṇa Ojhā (Probably the heater)

6. Topography (1) Lupattarākhaṇḍa (Dt.)
   (2) Vakratentali (V)
   (3) Rāḍha (C)
   (4) Pamvallikandara (V)
   (5) Meraṇḍā (V)

7. Donee *Bhaṭṭaputra* Jātarūpa, son of *Bhaṭṭaputra* Śrīvachha of Kauṇḍinya *gotra*, Maitrāvaruṇa - Vāśishṭha *Pravara* and Chhandoga - *charaṇa*.

8. Authority ··· ··· Edited by B.C. Mazumdar in *E.I. XI*, pp. 93-95 ff.

9. Remarks

TEXT

1st plate

१ ॐ स्वस्ति [।।] सुवर्ण्णपुरसमावासित[:] श्रीमतो विजयस्कन्दावा(भा)रात् पर-
२ मभट्टारकमहाराजाधिराजपरमेश्वरश्रीशिवगुप्तदेवपादानुध्या-
३ तपरममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वरसो-
४ मकुलतिलकत्(त्रि)कलिङ्गाधिपतिश्रीमहाभवगुप्तराजदेवः कुशली [।।]
५ लुपत्तरखण्डीयवक्रतेन्तलीग्रामे ब्राह्मणान् सम्पूज्य तत्प्र-
६ तिनिवासिकुटुम्बिनस्तद्विषयीय यथाकालाध्यासिनः समाहर्त्तृ स-
७ न्निधातृ दाण्डपाशिकपिशुनवेत्रिकावरोधजनराजवल्लभादिनन्यांश्च चा-
८ टभटजातीयान् समाज्ञापयति [।] विदितमस्तुभवतां यथास्माभिरयं ग्रा-
९ मः सनिधिः सोपनिधिः सर्व्वबाधाविवर्ज्जितः सगर्त्तोषरः साम्र-

2nd plate; 1st side

१० मधुकः सजलस्थलः सर्व्वोपरिकरादानसहितः प्रतिनिषिद्धचाट-
११ भटप्रवेशश्च(श्च)त्तः(तुः)सीमापर्यन्तः कौण्डी(ण्डि)न्यगोत्राय मैत्रावरुणवाशि-
१२ ष्ट प्रवराय च्छन्दोगचरणाय राढ़ाफंवल्लितकन्दरविनिर्गताय मेरण्ड़ावा-
१३ स्तव्याय भट्टपुत्रजातरूपनाम्ने भट्टपुत्रश्रीवच्छसु(सू)नवे सलिलधारा-
१४ पुरःसरमाचन्द्रतारकार्क्कक्षितिसमकालोपभोगार्थं मातापित्रो-
१५ रात्मनश्चपुण्ययशोभिवृद्धये विशुमतिसंक्रान्त्यां ताम्रशासने-
१६ नाकरीकृत्य प्रतिपादित इत्यवगत्य समुचितभोगभागकरहिरण्या-
१७ दिकमुपनयद्भिर्भवद्भिः सुखेनप्रतिवस्तव्यमिति [।।] भाविभिश्च भूपतिभिर्द-
१८ त्तिरियमस्मदीयाधर्म्मगौरवादस्मद्त्तरोधाच्च* स्वदत्तिरिवानुपालनीया [।।]
१९ तथाचोक्तं धर्म्मशास्त्रे [।] वहुभिर्व्वसुधादत्ता राजभिः सगरादिभिः यस्य य-

* Read दत्तानुरोधाच्च

2nd plate; 2nd side

२० स्य यदा भूमिस्तस्य तस्य तदा फलं [।] माभूदफलशङ्का वः परदत्तेति-

२१ पार्थिवाः स्वदानात्फलमानन्त्यं परदत्तानुपालने [॥] श(ष)ष्टि वर्षसहस्राणि

२२ स्वर्गे मोदति भूमिदः आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् [॥] अग्नेरप-

२३ त्यं प्रथमं सुवर्णं भूर्व्वैष्णवीसु(सू)र्य्यसुताश्च गावः [।] यः काञ्चनं गाञ्च महीञ्च

२४ दद्याद्दत्तास्त्रयस्तेन भवन्ति लोकाः [॥] आस्फोटयन्ति पितरः प्रव-

२५ ल्गयन्ति पितामहाः भूमिदाता कुले जातः सन(स)त्राता भविष्यति [॥]

२६ भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति [।] उभौ तौ पुण्यकर्म्माणौ निय

२७ तं स्वर्गगामिनौ [॥] तड़ागानां सहस्राणि वाजपेयशतानि च गवांकोटि प्रदा-

२८ नेन भूमिहर्त्ता न शुद्ध्यति [॥] हरते हारयते यस्तु मन्दबुद्धिस्तमोवृतः [।] स बद्धो

२९ वारुणैः पाशैस्तिर्य्यग्योनिं च गच्छति [॥] स्व दत्तां परदत्तां वा यो हरे[त] वसु-

3rd plate; 1st side

३० न्धरां [।] सविष्ठायां क्रिमिर्भूत्वा पच्यते पितृभि[:] सह [॥] आदित्यो वरुणो विष्णुर्ब्र-

३१ ह्मा सोमो हुताशनः [।] शूलपाणिस्तु भगवां:(वान्) अभिनन्दन्ति भूमिद[म्] [॥] स(सा)मान्यो-

३२ यं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः [।] सर्व्वानेतान्भाविनो भूपती-

३३ न्द्रा[न्] भूयो भूयो याचते रामचन्द्रः [॥] इति कमलदलाम्बुबिन्दुलोलां श्रियम-

३४ नुचिन्त्य मनुष्यजीवितञ्च [।] सकलमिदमु[दा]हृतञ्च बुध्वा नहि पु-

३५ रुषैः परकीर्त्तयो विलोप्याः [॥] परमभट्टारकमहाराजाधिरा-

३६ जपरमेश्वरश्रीजनमेजयदेवस्य विजयराज्ये सम्वत्सरे तृतीये श्रा-

३७ वणमाससितपक्षपञ्चम्यां यत्राङ्कतो सम्वत ३ श्रावण शुदि ५ लिखि-

३८ तमिदं शासनं महासान्धिविग्रहप्रतिबद्धकायस्थकोईघोषेण वल्लघोष-

३९ सुतेन सङ्ग्रामेन उक्कतं* शास[न]मिति:(ति) रयणओभा सुतेन मङ्ग[ल ?] महाश्रीः ॥

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* Read उत्कीरितं

NOTES.

The plates were discovered from Sonepur in the district of Balangir - Patna. In 1898, B. C. Mazumdar got and edited these plates in *E.I. XI*, pp. 93-95 ff.

The plates are three in number, each measuring about 4.5"×9". They passed through a copper ring, containing a royal seal or the emblem of the figure of a *Gaja-Lakshmi* in relief being flanked on her each side by an elephant as usually found in other copper plate grants of the Somavaṁśi kings.

Purport.

From the victorious city of Suvarṇapura (and) from the war-camp (*Skandabhava*), the devout worshipper of Maheśvara (Śiva) and the *P.M.P.*[1], the great king) of Somavaṁśa and the lord of Trikaliṅga, the king Mahābhavaguptarājadeva who worshipped at the feet of the *P.M.P.* Śrī Śivaguptadeva, is well. In the village of Vakratentali of Lupattarā-Khaṇḍa (district), it is declared before the inhabitants and officers, present there, that *Bhaṭṭaputra* Jātaveda, son of Bhaṭṭaputra Śrīvachha, who is a resident of Meraṇḍā and migrated from Phamvalli Kandara of Rāḍha and who belongs to Kauṇḍinya *gotra*, Vaśishṭha *pravara* (and) a student of Chhandoga *Charaṇa*, is hereby granted this village (Vakratentali) free of taxes and oppression of all kinds, to enjoy the lands with trees and waste lands, together with lands and water as long as the sun, the moon, the stars and the earth would endure. This grant is made for increasing the merits of our parents and ourselves at the auspecious moment of Viśumati Saṁkrānti.[2]

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1. *P.M.P.* = परमभट्टारक—महाराजाधिराज—परमेश्वर

2. We are not able to say whether it means विषुव संक्रान्ति or विष्णुपदी-संक्रान्ति ।

There follow some imprecatory and benedictory verses quoted from the *dharmaśastras*.

The date of the grant is recorded in lines 36 and 37 as the third victorious reigning year of the *P.M.P.* Śrī Janamejaya-deva and when the fifth *tithi* of the bright fortnight of the month Śrāvaṇa was current. This date is also repeated in the numerical figures. The document was written by the *Mahasandhivigrahika's Prativaddha Kayastha* Koighosha, son of Vallabhaghosha and Saṅgrāma was the engraver while the plates were made by Maṅgala Mahāśri son of Rāyaṇa Ojhā.

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NO. 17

KALIBHANA PLATES OF JANAMEJAYA - MAHĀBHAVAGUPTA

(R. Y. 6)

1. Donor ... ... Janamejaya Mahābhavagupta

2. Title *Paramamāheśvara, Paramabhaṭṭāraka Mahārājādhirāja, Parameśvara* and *Trikaliṅgādhipati.*

3. Place of issue ... Mūrasīma - Pattana

4. Date ... ... The 6th R.Y., Phālguna, Śukla (or dvitīya-paksha), the 1st *tithi* (*Pratipada*)

5. Officers ... (1) *Mahāsandhivigrahī* Malladatta, son of Dhāradatta (Writer)
(2) *Kāyastha* Koighosha, son of Mallaghosha
(3) *Suvarṇakāra* Vāpuka, son of Śāvadeva (melter)

6. Topography ... (1) Potā-Vishaya (D)
(2) Jambū - grāma (V)
(3) Hastipada (V)

7. Donee ... ... Govinda, son of Koṇḍa of Parāśara *gotra,* Vaśishṭha śakti-Parāśara *pravara* and belonged to the Mādhyandina *śākhā* of Vājasaneya *charaṇa.*

8. Authority...... *I. H. Q.*, Vol. *XX*, (1944), pp. 238-50 ff.

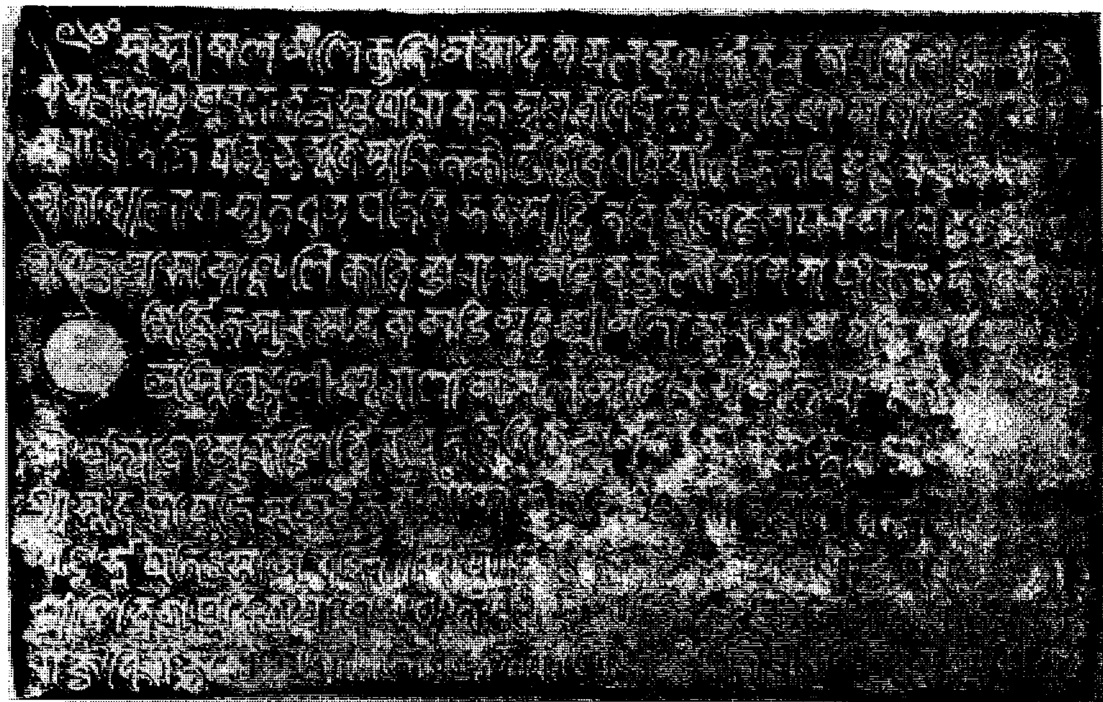
9. Remarks ... ... From this record we know that *dvitīya-paksha* is the *śukla-paksha.* Thus, the *Paurṇimānta* system was followed in this record.

No. 17 PL. I

KALIBHANA PLATES OF MAHABHAVAGUPTA JANAMEJAYA

(R. Y. 6)

1st Plate P. 101



TEXT

1st plate; 2nd side

१ ॐ स्वस्त्यमलमणिकुट्टिमसदनचलदनेकवरवारविलासिनीज-
२ नचरणनुपुररवत्रस्तपारावतस्वनवधिरितदशदिशो नानादिग्देशा-
३ न्तरादागतवन्दिवृन्दविस्तारितकीर्त्तिर्व्विविधविद्यालकृतविद्वज्जनजनितविद-
४ ग्धकाव्यालापस्तुतधनपतिविभवस्पर्द्धितविपणिजनपरस्य संहर्षरचित-
५ विचित्रप्रासादट्टालिकाविहारारामदेवकुलोद्य नवापीकूपतड़ागोप-
६ निर्ज्जितसुरसदनमहिम्नः श्रीमतो मूरमोमपत्तनवरात् ॥
७ अस्ति क्षोणीश्वराणाममलमणिरुवामन्वयात् कौस्तुभाभः
८ शौर्य्यत्यागाम्बुराशेर्व्विरचितविधिवद्दानशुभ्रीकृताभ्रः । श्रीम(मा)न् जन्मेजया-
९ ख्य स्तृ(स्त्रि)दशपतिसमः कृत्स्न(त्स्न)गां भोक्तुकामः प्रख्यातद्वेशि(षि)वङ्श-
प्रविदलन-
१० पटू(टु)भूपतिः सोमवङ्शे ॥ सो[ऽ]यं । परमभट्टारकमहाराजपरमेश्वर-
११ श्रीशिवगुप्तदेवपादानुध्यातपरममाहेश्वरपरमभट्टारकमहा-
१२ राजाधिराजसोमकुलतिलकतृ(त्रि)कलिङ्गाधिपतिपरमेश्वरश्रीमहा-

2nd plate; 1st side

१३ भवगुप्तराजदेवः कुशली ॥ पोताविषयप्रतिवद्धजम्बुग्राम ग्रामे वा(ब्र)ह्म-
१४ णान संपूज्य तत्प्रतिनिवासि कुटुम्बिजनपदास्त(न)द्विषयीययथाकालाध्यासि-
१५ नः समाहर्तृ सन्निधातृ दाण्डपाशिक पिशुन वेत्रिकावरोधजन राजवल्लभा-
१६ दीन् सर्व्वान् समाज्ञापयति बिदितमस्तु भवतां यथास्माभिरयं ग्रामः सनि-
१७ धिः सोपनिधिः सदशापराधः सर्व्वबाधाविवर्ज्जितः सर्व्वोपरिकरकरादा-
१८ नसहितः साम(म्र)मधुकः । सगर्त्तोषरः प्रतिनिषिद्धचाटभटप्रवेशः

१६ पराशरगोत्राय:(य) वासिष्ठशाक्तिपाराशर्यप्रवर:(राय) वाजसनेय मा-
२० ध्यन्दिनशाखाध्यायिने हस्तिपदविनिर्गताय जम्बुग्रामा(म)वास्तव्याय
२१ भट्टपू(पु)त्रश्रीगोविन्दनाम्ने भट(ट्ट)पुत्रकोण्डसुताय सलिलधारापू(पु)र[:]-
सरमा-
२२ चन्द्रतारकार्कक्षितिसमकालोपभोगार्थं मातापित्रोरात्मनश्च पुण्ययशो-
२३ भिवृद्धये ताम्रशासने नाकरीकृत्य प्रतिपादित इत्यवगत्य समू(मु)चितभोग-
२४ भागकरहिरण्य(ण्या)दिकमू(मु)पनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति भाविभि-

2nd plate; 2nd side

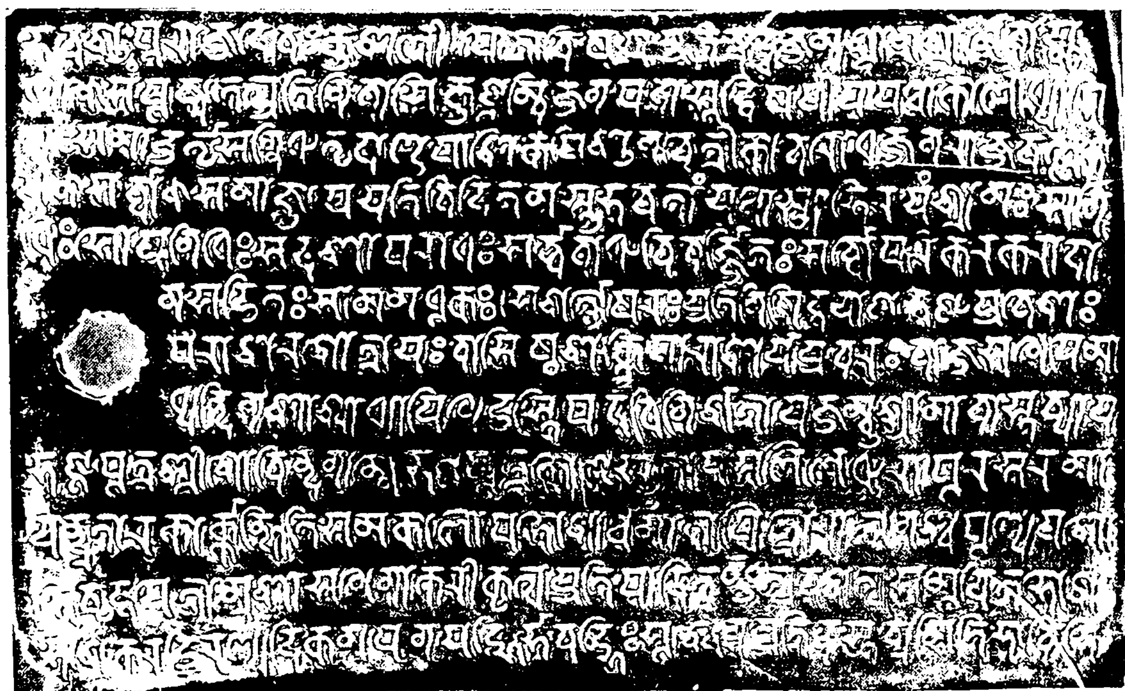
२५ श्च भूपतिभिरिद क्षितिरिय मस्मदीया धर्म्मगौरवादस्म[द]नुरोधाच्च स्वदत्तिरिवा-
२६ नुपालनीया [।] तथा चोक्तं धर्म्मशास्त्रे [।] वहुभिर्व्वसुधादत्ता राजभिः
सगरादि-
२७ भिः यस्य यस्य यदा भूमिः तस्य तस्य तदा फलं ॥ माभूद फलशङ्काव: पर-
२८ दत्तेति पार्थिवाः [।] सुदानात्फलमानन्त्यं परदत्तानुपालने ॥ षष्ठिं वर्षसहस्रा-
२६ णि स्वर्ग्गेमोदति भूमिदः [।] आच्छेत्ता चानुम[न्ता] च तान्येव नरके वसेत [॥]
अग्नेरप-
३० त्य[ं] प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्यसुताश्च गावः । यः काञ्चन[ं] गाञ्च
३१ महीञ्च दद्याद्दत्तास्त्रयस्तेन भवन्ति लोके(काः) ॥ आस्फोटयन्ति पित-
३२ रः प्रवल्गयन्ति[1] पितामहाः भूमिदाताकुलेजाता:(तः) स नस्त्राता भविष्यति ॥
३३ भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्र[य]च्छति उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग-
३४ गामिनौ ॥ तड़ागानां सहस्राणि वाजपेयशतानिगवाकोटि[2] प्रदानेन भू-
३५ मिहर्त्ता न सुध्यति [।] हरते हारयते यस्तु मन्दवुद्धिस्तमोवृत: [।] स वद्धो वा-
३६ रू(रु)णैः पाशैः तीर्यग्योनिञ्च गच्छति ॥ सुवर्ण्णमेकं[ं] गामेकां भूमेरप्यर्द्धमं-

1 Read प्रवल्गन्ति
2 Read शतानि वा गवांकोटि ।

No. 17 PL. II

KALIBHANA PLATES OF MAHĀBHAVAGUPTA JANAMEJAYA

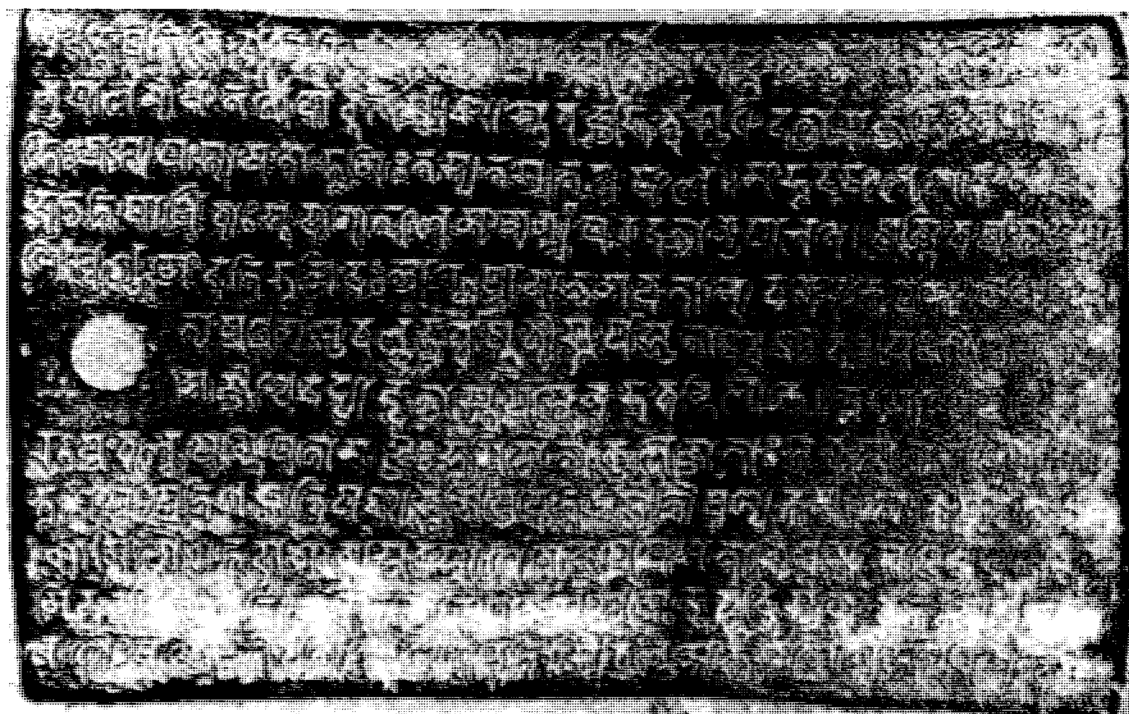
2nd Plate; 1st Side PP. 101-102



No. 17 PL. III

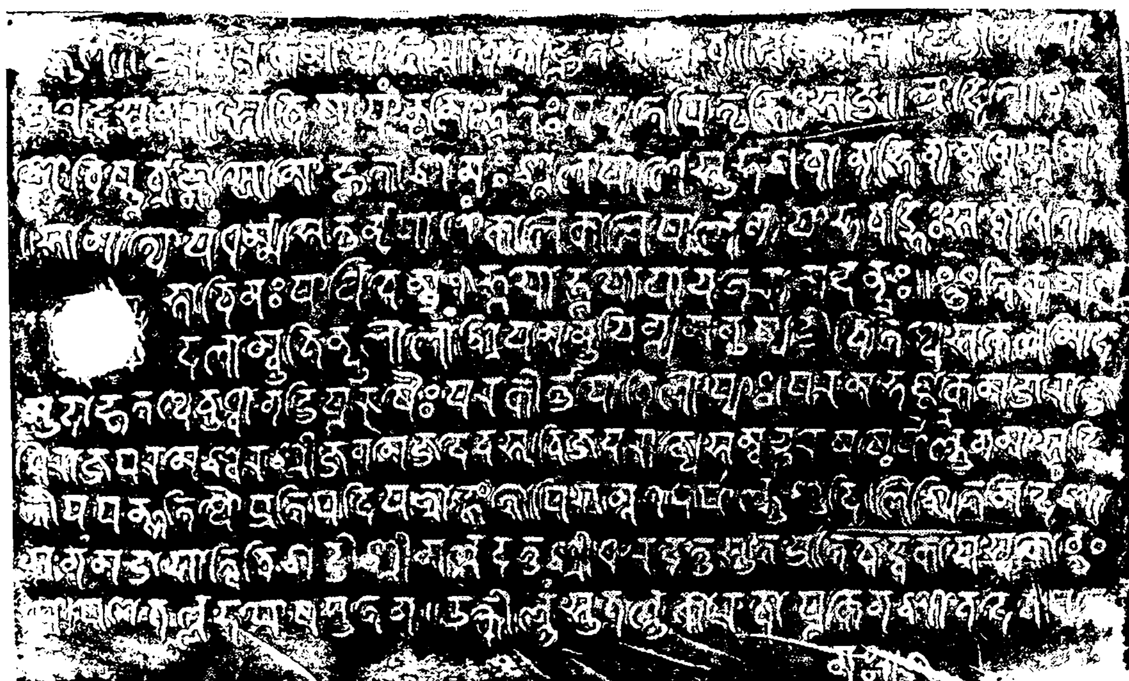
KALIBHANA PLATE OF MAHĀBHAVAGUPTA JANAMEJAYA

2nd Plate; 2nd Side P. 102



KALIBHANA PLATES OF MAHABHAVAGUPTA JANAMEJAYA

3rd Plate P 103



3rd plate; 1st side

३७ क्षुत्तं ॥(।) हरन्नरकमायाति यावता(दा)हू(भू)तसंसवं ॥ स्वदत्ता[ं] परदत्ताम्बा यो

३८ हरेद्वसुन्धरां स विष्ठायां कृमिभू॑तः पच्यते पितृभिः सह ॥ आदित्यो वरु-

३९ णो(णा) विष्णुर्ब्रह्मा सोमो हुताशनः [।] शूलपाणिस्तु भगवानभिनन्दन्ति भूमिदं [॥]

४० सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः [।] सर्व्वानेतान्

४१ भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामचन्द्रः ॥ इति कमल-

४२ दलाम्बुविन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च सकलमिद-

४३ मुदाहृतञ्च वुध्वा नहि पू(पु)रुषैः परकीर्त्तयो विलोप्याः ।[।] परमभट्टारक[3] महाराजा-

४४ धिराज परमेश्वर श्रीजनमेज[य]देवस्य विजयराज्ये सम्बच्छ(त्स)रे षष्ठे फाल्गुन-मास द्वि-

४५ तीयपक्षतिथौ प्रतिपदि यत्राङ्कतोपि सम्बत् ६ फाल्गु[न] शुदि १ लिखितमिदं शा-

४६ सनं महासान्धिविग्रही श्रीमल्लदत्त श्रीधारदत्तसुत प्रतिवद्धकायस्थकोइ-

४७ घोषेण वल्लभघोषसुतेन ॥ उत्कीर्णं सुवर्णकार वासुकेन शावदेवसुते-

४८ नः(न) ॥

3 The letter 'र' is added below the line in smaller type.

NOTES.

The plates were discovered by one Bhula Padhana from his village at Kalibhana which is about nine miles to the north of Balangir. They are now preserved in the Orissa State Museum, Bhubaneswar.

The set consists of three copperplates, each measuring about 8"×5". The ring which must have been tied to the plates is now missing.

The inscription is edited jointly by the late P.C. Rath and Dr. D.C. Sircar in *I.H Q.* Vol. *XX* (1944), pp. 238-44 ff.

The charter belongs to the *P.M.P.* Mahābhavagupta Janamejaya, the lord of Somakula who issued this grant from the town of Mūrasima during the 6th. R.Y. in the first day of the bright fortnight of Phālguna in favour of one *Bhaṭṭaputra* Govinda, son of *Bhaṭṭaputra* Koṇḍa, who belonged to the Parāśara *gotra,* Vaśishṭha - Sakti - Parāśara *pravara* and Mādhyandina branch of the Vājasaneya school of the *Yajurveda.* The village, which was granted to the above donee is called Jambugrāma, is situated in the district (*vishaya*) named Potā and it was announced in the presence of some officers namely, समाहर्तृ (Collector), सन्निधातृ (Personal Secretary ?)*, दण्डपाशिक (or दण्डुआसि=the village constable), पिशुन (visilance officer), वेत्रिक (watchman or the officer engaged for co-ordination, apart from the *avarodhajanaḥ* and *rajavallabhas.*

The document was written by *Kayastha* Koyighosha, son of Vallabhaghosha who was attached to the Minister for peace and war (महासन्धिविग्रहि) Malladatta.

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* The editors Dr. D.C. Sircar and Mr. P.C. Rath give the literal meaning as *piler* which is not intelligible. But, Dr. B. Ch. Chhabra gives its meaning as 'one who approaches or ushers' or 'an usher' (*E.I.* XXIII, p. 264 ff.) But, I think it should mean a Personal Secretary.

PATNA PLATES OF JANAMEJAYA MAHĀBHAVAGUPTA

(R. Y. 6)

1. Donor ... ... Janamejaya - Mahabhavagupta

2. Titles ... ... *Paramamaheśvara, Paramabhaṭṭaraka, Maharajadhiraja, Parameśvara and Trikaliṅgadhipati.*

3. Place of issue ... Mūrasima

4. Date ... ... The 6th R.Y. Āshaḍha, the 8th *tithi* of the bright fortnight.

5. Officers ... ... *Kayastha* Koighosha, son of the *Mahasandhivigrahin* Malladharadatta

6. Topography ... (1) Oṅgataṭa - Vishaya (Dt.)
   (2) Vakaveḍḍa grama (V)
   (3) Pampasarasi (a place near the Pampa lake)
   (4) Leisṛiṅga (V)
   (5) Oḍayasṛiṅga
   (6) Khaṇḍakshetra-Vishaya (Dt.)
   (7) Koṅkaliḍḍa (V)
   (8) Kaliṅga (C)
   (9) Lipatuṅga (V)

7. Donee ... ... (1) Damaka, son of Aivuli of Kautsa *gotra*, Aṅgirasa - Ambarīsha - Yauvanaśva *Pravara*, a student of the *Samaveda* and Kuthuma *Śakha*.
   (2) Narapagand's son who came from Oḍayasṛiṅga.
   (3) Vasudeva, son of Hṛishīkeśa of Kṛishṇatreya *gotra*, Ārchanasa *Pravara* श्यावास्वन(द) अनुप्रवर (?) and a student of *Yajurveda* and Kāṇva *śakha*.
   (4) Koṇḍadeva, son of Ramaśarma of Agasti *gotra*. Idhmavaha *Pravaro*, Chyavana *anupravara* and a student of *Yajurveda* and Kaṅva *śākhā*.

8. Authority ... ... *E.I* III, pp. 340-4 ff. Re-edited by Dr. Fleet. Edited by Pratapachandra Ghosha in 1877 in *J.B.A.S.* Vol. XLVI, pt. i, p. 173 ff.

9. Remarks ... ... The scripts of this grant belong to the 11th century A.D. on Palaeographical ground.

TEXT

1st plate

१ ॐ स्वस्ति [।] मूरसीमसमावासत[ ] श्रीमतो विजयकटकात् परमभट्टारक-
महाराजाधि-

२ राजपरमेश्वरश्रीशिवगू(गु)देवपादानुध्यातपरममाहेश्वरपरमभट्टारकमहारा-

३ जाधिराजपरमेश्वरसोमकुलतिलकतृ(त्रि)कलिङ्गाधिपतिश्रीमहाभवगुप्तराजदे-

४ वः {॥} कुष(श)ली । ओड्रातटविषयप्रतिबद्धवकबेड्डाग्रामे तत् प्रतिनिवासि-
कुटुम्बिजनपदां-

५ स्तद्विषयीययथाकालाध्यासिनः समाहर्तृसन्निधातृ चाटभटपिशुनधे(वे)त्रिका-

६ वरोधजनराजवल्लभादीन् सर्व्वान् राजपादोपजीविनः समाज्ञापयति [।] विदि-

७ तमस्तु भवतां । यथास्माभिरयं ग्रामः सनिधिः सोपनिधिः सर्व्वबाधाविवज्जि(र्ज्जि)तः ।

८ सर्व्वोपरिकरादानसहितः साम्रमधुकः सगर्त्तोषरः । प्रसिद्धचतुः सि(सी)मा-

९ चच्छिन्बः[1] । प्रतिनिषिद्धचाटभटप्रवेशः नानागोत्रप्रवरविनिर्गतवास्तव्ये-

2nd plate; 1st side

१० भ्यो द्विजातिवरेभ्यः एक[:] कौच्छ(त्स)गोत्रः अङ्गिरसवर्ष[2] यो(यौ)वनाश्व-
प्रवरः युवनाश्व[व]दम्बरिष[व]-

११ दङ्गिर अनुप्रवरः[3] सामवेदे कौथम(थुम)शाखाध्यायीपम्पासरसि(सी)विनिर्गत[:]
लेइभृङ्गावा-

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1 Read चतुःसीमावच्छिन्नः

2 Read अङ्गिरसाम्बरीष

3 Read युवनाश्व[व]दम्बरीषवदङ्गिरोवदनुप्रवरः

१२ स्तव्य[ ] भट्टपुत्रदामाकः ऐवुलिसू(सु)तः [।] द्वितीयो गौतु(त)मगोत्रः अ(आ)ङ्गिरसप्रवरः वार्हस्पत्यानु-

१३ प्रवर[:] यजुर्व्वे(र्व्वे)दे काण्वशाखे(खी)ओड्यभृङ्गाविनिर्गत:[ ] खण्डक्षेत्र-वास्तव्य[:] भट्टपुत्रो नारपगण्डसू(सु)त[:] तृति(ती)य-

१४ श्च कृषा(ष्णा)त्रेयगोत्रः अ(आ)र्च्छनानश(स)प्रवरः श्यावाश्वन[वद्] अनुप्रवरः यजुर्व्वेद(दे) काण्वशाखा-

१५ ध्यायीकोङ्कलेङ्गाविनिर्गत[ ] लिपतुङ्गावास्तव्य[ ] भट्टपुत्रवासु(सु)देवः शिशि(षि)केष(श)सू(सु)-

१६ तः [।] चतुथ(र्थ)श्च (।) अगस्तिगोत्रः (।) ईध्मवाद{ व }प्रवरः च्यव[ना]नु-प्रवरः { च } यजुर्व्वे(र्व्वे)दे

१७ काण्वशाखाध्याई(यी) { चा } रामशम्म(र्म्म)सू(सु)तः [।] एतेभ्यो द्विजाति-वरेभ्यः सलिलधारा-

१८ पू(पु)रःसरमाचन्द्रतार[का]क्कंक्षितिसमकालोपभे(भो)गार्थं प्रतिवर्षदातव्य रु(रू)प्यकाष्टपल-[4]

१९ करादान[ं] विनिश्चित्य मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेना-

2nd plate; 2nd side

२० करि(री कृत्य प्रतिपादित(तः) ई(इ)त्यवगत्य समू(मु)चित भो[गा]र्थं मातापित्रोरात्मनश्च पुण्ययशोभि-

२१ वृद्धये ताम्रशासनेनाकरीकृत्य[5] प्रतिपादित इत्यवगत्य समुचित भोगभागकरहिर-

२२ ण्यादिकमुपनयद्भिर्भवद्भिः सू(सु)खेन प्रतिवस्तव्यमिति [।] भाविभिश्च भूपतिभि[:] दत्तिरियमस्म-

२३ दीयाधर्म्मगौरवादस्मदनु(नु)रोधाच्च स्वदत्तिरिवानु(नु)पालनीया [।।] तथा चोक्तं धर्म्मशास्त्रे [।] वहुभि-

4 Eight *Palas* of *Raupya* (silver). The word कार्षपल or कार्षपण might be the aim of the author of the document. Because, काष्टपल gives no sense.

5 In the line 20, from प्रतिपादित......, the passage is repeated in line 22.

२४ र्व्वसू(सु)धादत्ताराजभिः सगरादिभि[:] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ माभु(भू)दफल-

२५ शङ्कावः परदत्तेति पार्थिवाः स्वदानात्फलमानन्त्यं परदत्तानुपालने ॥ षष्ठि[ं] वर्ष स-

२६ हस्राणि स्वर्गे मोदति भूमिदः आच्छेत्ता चानु(नु)मन्ता च तान्येव नरके वसेत् ॥

२७ अग्नेरपत्य[ं] प्रथमं सुवर्ण्ण[ं] भूर्व्वै(र्व्वै)ष्णवि(वी) सूर्यसुताश्च गावः [।] यः काण्च(श्च)नं गाण्च(श्च) मही-

२८ ण्च(श्च) दद्यात् दत्तास्त्रयस्तेन भवन्ति लोके(काः) [॥] आस्फोटयन्ति पितरः प्रबल्ग{ य }न्ति पि-

२९ तामहा[:] भूमिदाताकू(कु)ल(ले) जाताः(तः) सनस्त्राता भविष्यति ॥ भूमि[ं] यः प्रतिगृह्णाति यश्च

३० भूमिं प्रयच्छति । उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ ॥ तड़ागानां सह-

३१ स्राणि वाजपेयशतानि च । गवां कोटिप्रदानेन भूमिहत्ता(र्त्ता) न शू(शु)द्ध्यति ॥ हरते हा-

3rd plate; 1st side

३२ रयते यस्तु मन्दबुद्धिः तमोवृतः स वद्धो वारुणैः पाशैस्तीर्यग्योनीं च गच्छति ॥

३३ स्वदत्तां परदत्तां वा यो हरेति(त) वसू(सु)न्धरां [।] स विष्ठायां कृमिभू(भू)त्वा पितृभिः सह पच्यते ।[।]

३४ आदित्यो वरुणो विष्णु ब्रह्मा सोमो हुताशनः [।]शूलपाणिश्च भर्ग(ग)वा[न]भिनन्द-

३५ न्ति भूमिदं ।[।] सामान्योयं धर्म्मसेतुनृ(नृ)पाणां काले काले पालनि(...)यो भवद्भिः सर्व्वा-

३६ नेतान् भाविनः पार्थिवेन्द्रां(न्द्रान्) । भूयो भूयो याचते रामचन्द्रः ॥ इति कमलदलाम्बु-विन्दू(न्दु)-

३७ लोला[ं] श्रियमनु(नु)चिन्त्य मनुष्यजीवितण्च(श्च) । सकलमिदमुदाहृतञ्च वुध्वा { । }

३८ नहि पू(पु)रुषैः परकि(की)र्त्तयो विलोप्या इति [॥] परमभट्टारकमहाराजाधिरा-परमे-

३९ श्रश्रीजनमेजयदेवस्य विजयराज्यसम्बच्छ(त्स)रे षष्ठे:(ष्ठे) आषाढ़मासे सितपक्षे त(ति)-

४० थावष्टम्यां[6] यत्राङ्कतोपि सम्बत ६ अ(आ)षाढ शुदि ८ लिखितमिदं शासनं महासा(स)न्धिवि-

४१ ग्रहिश्रीमल्लाधरदत्तसू(सु)त[7] प्रतिवद्धकायस्थकोइघोषेण वल्लभघोषसुतेनेति ।[।]

४२ अस्ति क्षोणीश्वराणाममलमणिरुचामन्वयत्(ये) कौस्तुभाभ: शौर्यत्यागाम्बुराशि–

3rd plate; 2nd side

४३ विरचितविधिवद्दानशुभ्रीकृताभ्र: [।] श्रीमान्जन्मेजयाख्यस्तृ(स्त्रि)दशपतिसम:

४४ कृच्छ्न(त्स्न)गां भोक्तुकाम: प्रख्यातद्वेशि(षि)वंशप्रविद्लनपटूभू(भू)पति: सोमवङ्सी(वंशी) ॥

6 R ad तिथौ चाष्टम्यां

7 Read महासन्धिविग्रहि श्रीमल्लदत्त, धारदत्तसुतेन [।]

NOTES.

In the Ex-State of Balangir Patna, these plates were discovered from under the earth kept in an earthen pot. The plates are three in number, each measuring about 9⅝"×5". They are attached to a ring containing the royal seal, with the usual figure of the goddess, Gaja-Lakshmī, flanked by two elephants on either sides of her.

The inscription was first published by Pratapchandra Ghosha in 1877, in *J. A. S. B.* Vol. XLVI, pt. i, p. 173 ff. Then, it was re-edited by Dr. Fleet in *E. I. III*, pp. 340-4 ff. Fleet gives an abstract of the content as quoted below :—

From the victorious (city of) Kaṭaka[1] (Line 1), — the most devout worshipper of (the god) Māhēśvara (Śiva), the *Paramabhaṭṭāraka, Mahārājādhirāj* and *Paramesvara*, the ornament of the Somakula, the lord of Trikaliṅga,[2] the glorious Mahābhavagupta (l. 3), who meditates on the feet of the *Paramabhaṭṭāraka, Mahārajādhirāja* and *Paramesvara*, the glorious Śivaguptadeva (l. 2), being in residence of Mūrasīma (l.1), and being in good health (l.4), issues a command to the agriculturists residing at the village of Vakaveḍḍā in the Oṅgātaṭa-Vishaya (l.4), and to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to four Brāhmaṇas, *viz.* to Dāmāka (l. 12), son of Aivuli, belonging to the Kautsa *gotra*, with *Pravara* of Āṅgirasa, Āmbarīsha, and Yauvanāśva, and the *anupravara* of Yuvanāśva, Ambarīsha and Aṅgirasa, a student of the Kauthuma *śākha* in the *Sāma-Veda*, an immigrant from Pampāsarasī

1. It is Mūrasīma-kaṭaka.
2. The editor writes 'lord of the three Kaliṅgas'. But it should be born in mind that there was a portion of land within the territory of Kaliṅga, known as Trikaliṅga. So, the Somavamśi kings might have captured that portion of Kaliṅga only.

(l. 11), and a resident of Leiśṛṅgā[3],— to an unnamed son of Nārapa-gaṇḍa (l. 13), belonging to the Gautama *gotra*, with the *Pravara* of Āṅgirasa and the *anupravara* of Bārhaspatya, a student of the Kāṇva *śakha* in the *Yajur-Veda*, an immigrant from Oḍayaśṛiṅga (l.13), and a resident of Khaṇḍakshetra,— to Vāsudeva (l. 15), son of Hṛishikeśa, of the Kṛishṇātreya *gotra*, with the *pravara* of Ārchanānasa and the *anupravara* of Śyāvāśva, a student of the Kāṇva *śakha* in the *Yajur-Veda*, an immigrant from Koṅkaleḍḍa (l. 15), and a resident of Lipatuṅgā,— and to koṇḍadeva (l.18), son of Rāmaśarman, of the Agasti *gotra*, with the *pravara* of Idhmavāha and the *anupravara* of Chyavana, a student of the Kāṇva *śakha* in the *Yajur-Veda*, an immigrant from Kaliṅga (l. 17), and a resident of Pampāsarasī.

Lines 22 to 39 are occupied with the usual mandate to future kings to continue the grant, and with the benedictive and imprecatory verses about the merit of preserving grants and the sin of confiscating them.

Lines 39 to 42 tell us that the charter was written by the *Kāyastha* Koighosha, son of Vallabhaghosha, who belonged to (the office of the son of the *Mahasandhivigrahin* Mallādhāradatta, on the eighth *tithi* of the bright fortnight of the month Āshāḍha in the sixth year of the victorious reign of *Paramabhaṭṭaraka*, *Mahārajādhiraja* and *Parameśvara*, the glorious Janamejayadeva. And the record ends with a verse in praise of king Janamejaya, of the Somavaṁśa or Lunar Race.

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3. The modern village of Loisiṅgā in Balangir may be identified with this village.

NO. 19

PATNA MUSEUM PLATES OF JANAMEJAYA MAHĀBHAVAGUPTA

(R. Y. 6)

1. Donor ··· ··· ··· Janamejaya Mahābhavagupta

2. Titles *Paramamaheśvara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Trikaliṅgādhipati* and *Parameśvara*.

3. Place of issue ··· Mūrasima

4. Date The 6th R.Y. Kārttika, Śu. di. - 13.

5. Officers ······ (1) Śrī Malladatta, the *Mahasandhivigrahin*
   (2) Koighosha, son of Vallabhaghosha who is the *Prativaddha – Kayastha*.

6. Topography ··· (1) Potā-Vishaya (Dt.)
   (2) Pāsitalā-grāma (V)
   (3) Kommāpira (P ?)
   (4) Loiśṛṅga (V)

7. Donees ········ Keśava and Śriśrapa (or Śrī Apya), the sons of Bhaṭṭa Dāddī of Kauśika *gotra*, and Dala - devarāja (?) - Viśvāmitra *Pravara* ·and belonged to Kāṇva *śakha*.

8. Authority ··· ··· *J. A. S. B.* Vol. I, (New Series), (1905), pp. 5-6 and 12-13 ff. Edited by Ganga Mohan Laskar and the inscription is put as 'G' in number.

9. Remarks ··· ···

No. 11 PL. V

PATNA MUSEUM PLATES OF MAHĀBHAVAGUPTA JANAMEJAYA

(R. Y. 6)

1st Plate P. 113

TEXT

1st plate

१ ॐ स्वस्ति । मूरसिमवासितश्रीमतो विजयकटकात् परमभ-
२ ट्टारकमहाराजाधिराजपरमेश्वर **श्रीशिवगुप्त**पादानुध्यातपरममा-
३ हेश्वरपरमभट्टारकमहाराजाधिराज सोमकुल तिलक त्रिकलिङ्गाधिप-
४ तिपरमेश्वर **श्रीमहाभवगुप्तदेवः** { । } कुष(श)ली । **पोताविषय**प्रतिवद्धपा-
५ **सितला**ग्रामे ब्राह्मणां(णान्) स[ं]पूज्य तत्प्रतिनिवासिकुटुम्बिजनपदा[ं]स्तद्विषयी-
६ य यथाकाल ध्यु(ध्या)सिनः समाहर्तृसन्निधातृदाण्डपाशिकचाटभट-
७ पिशुनवेत्रिकावरोधजनराजवल्लभादीन् सर्व्वान् राजपादोपजी-
८ विनः समाज्ञापयति विदितमस्तु भवतां यथास्माभिरय[ं] ग्रामः
९ सनिधिः सोपनिधिः सर्व्ववाधाविवर्ज्जितः सर्वोपरिकरकरादानस-
१० हितः साम्रमधुकः सगर्त्तोषरः प्रतिनिषिद्धचाटभटप्रवेश चतु[:]-
११ सि(सी)मापर्य्यन्तः क्रौ(कौ)शिकगोत्राभ्यां दलदेवराजविश्वामित्रप्रव-
१२ राभ्यां* काण्वशाखाध्यायिभ्यां **कोम्मापिर**विनिर्गताभ्यां **लोह-**
१३ **शृङ्गा**वास्तव्याभ्यां भट्टपुत्रश्री-

2nd plate; 1st side

१४ **केशव** श्रीअप्पाभ्या[ं] भट्टदादीसू(सु)ताभ्या[ं] सलिलधारापुरः-
१५ सरमाचन्द्रतारकार्क्कक्षितिसमकालोपभोगार्थ(र्थं) श्रीदेवमाता-
१६ पित्रोरात्मनश्च पुण्ययशोऽभिवृद्धये श्रा(ता)म्रशासनेनाकरीकृ-
१७ त्य प्रतिपादित इत्यवगत्य समुचितभोगभागकरहिरण्यादि-

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* Read औदल-देवरात-विश्वामित्र प्रवराभ्यां

१८ कमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति । भाविभिश्च भूप-
१९ तिभिर्दत्तिरि(रि)यमस्मद्दिया धर्म्मगौरवादस्मदनुरोधाच्च स्व-
२० दत्तिरिवानुपालनीया तथाचोक्त[ं] धर्म्मशास्त्रे [।]* वहुभिर्व्वसुधादता(त्ता)
२१ राजभिः सगरादिभिर्यस्य यस्य यदा भूमिः तस्य तस्य तदा फलं(लम्) [॥]
२२ माभूदफलशङ्कावः परदत्तेति पार्थिवाः [।] स्वदानात्फलमान-
२३ न्त्यं परदत्तानुपालने ॥ षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमि-
२४ द [।] आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ।[।] अग्नेरपत्यं प्रथ-

2nd plate; 2nd side

२५ म[ं] सुवण्ण(र्णं) भूर्व्वैष्णवीसूर्यसुताश्चगावः यः काञ्चनं गाञ्च म-
२६ हिञ्च दद्यात् दत्तास्त्रयस्तेन भवन्ति लोके ॥ आस्फोटयन्ति पितर[:]
२७ प्रवल्ग{ य }न्ति पितामहा(हः) भूमिदाताकुलेजाताः स न्(न)स्त्राता भविष्य-
२८ ति ॥ भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति उभौ तो(तौ) पुण्यक-
२९ र्म्माणौ नियतं स्वर्गगामिनौ ।[।] तडागानां[ं] सहस्राणि वाजपेय-
३० शतानि च [।] गवां कोटि प्रदानेन भूमिहर्त्ता न शुद्ध्यति ॥ ह-
३१ रते हरयते भूमि[ं] मन्दवुद्धि स्तमोवृतः [।] स वद्धो वारुणैः पाशैः
३२ तिर्यग्योनिञ्च गच्छति ।[।] स्वदत्ता[ ] परदत्ताम्बा यो हरेद्वसुन्धरां [।] स
३३ विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते ॥ सुवण्ण(र्ण)मेक गामेकां
३४ भूमेरप्यर्द्धमङ्गुलं हरन्नरकमायाति यावदाहू(भू)तसंप्लवं(वम्) ॥ आ-
३५ दित्यो वरुणो विष्णुर्व्रह्मासोमो हुताशनः [।] शूलपाणिस्तु भग-

3rd plate; 1st side

३६ वानभिनन्दन्ति भूमिदं(दम्) ॥ सामान्योयं धर्म्मसेतुनृ(र्नृ)पाणां काले काले
३७ पालनीयो भवद्भिः सर्व्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो या-

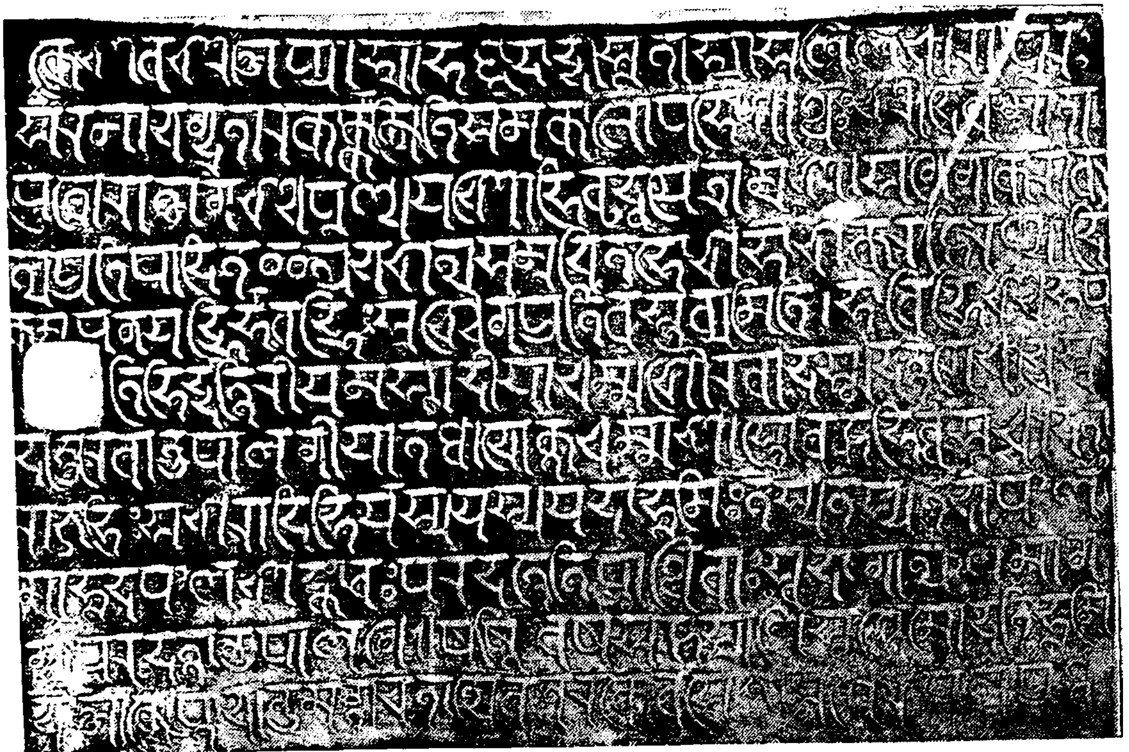
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* The learned editor has not given the text from here upto the end of the 39th line, as the verses quoted from *Dharmaśastra* have been repeated here. But, I have given the text after examining the original plates, (Author)

No. 19 PL. VI

PATNA MUSEUM PLATES OF MAHĀBHAVAGUPTA JANAMEJAYA

2nd Plate; 1st Side PP. 113-114



३८ चते रामचन्द्रः ॥ इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य

३९ मनुष्यजीवितञ्च [।] सकलमिदमुदाहृतञ्च बुध्वा नहि पुरुषैः पर–

४० कीर्त्तयो विलोप्या इति [॥] परमभट्टारकमहाराजाधिराजपरमेश्व-

४१ रश्रीजनमेजयदेवस्य विजयराज्ये सम्बत्सरे षष्ठे (॥) कात्ति-

४२ कमाससितपक्षत्रयोदश्यां यत्राङ्कतः सम्बत् ६ कात्तिक शुदि-

४३ १३ लिखितमिदं शासनं महासान्धिविग्रहिश्रीमल्लदत्त श्रीधारद-

४४ रत सुतप्रतिवद्धकायस्थकोइघोषेण वल्लभघोषसुतेन । प्रतिव-

४५ र्षे चात्र शासने कर पञ्च रूप्यलानि निष्टङ्क करशासनमिदं

४६ दत्तं यत्र रुल ५

NOTES.

This set of coper plate inscription was found from the Ex-State of Patna in 1905 and edited by Ganga Mohan Laskar in *J.A.S.B.*, New Series, Vol. I (1905) pp. 12-13 ff. The editor numbered this set as 'G'.

The set consists of three copper plates each measuring about 7⅜" × 5". The ring attached to the plates contains the royal seal with the emblem of Mahālakshmī flanked on either sides by two elephants. The plates are now kept in the Orissa State Museum at Bhubaneswar.

The abstract of the record is given by Mr. Laskar as follows :--

"From the victorious camp located at Murasima [or from the victorious (city of) Kaṭaka] :—

(Ll. 1-4) The most devout worshipper of (the god) Maheśvara, the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the ornament of the Somakula, the lord of Trikaliṅga,[1] the *Parameśvara*, the glorious Mahābhavaguptarājadeva, who meditates on the feet of the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the *Parameśvara*, the glorious.

(Ll. 4-5) Śivaguptadeva, ["being in residence at Murasīma", (this is to be put here if the interpretation of the description of the place of issue given above in the 1st line of the Abstract be objected to)], being in good health and having done worship to the Brāhmaṇas of the Pāsītalā village in the Potā district (*Vishaya*),

(Ll. 5-8) issues this command to the cultivators and other inhabitants of the village as well as to all the dependents of the king who may be living from time to time in that district, such as the Samāhattṛs & C.

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1. The editor writes "the lord of the three Kaliṅgas". But, Trikaliṅga was a part of the kingdom of Kaliṅga.

(Ll. 8-18) "Be it known to you that for the increase of the religious merit and glory of our Śrī *Devīmatāpitroḥ*) *godly parents* as well as of our own selves, this village,— with every thing included within its four boundaries, with its hidden treasures and deposits, with the freedom from all lets and hindrances, with the power to receive all extra cesses, with its ditches and deserts, with the exemption from the entrance into it by regular and irregular troops — is granted by us with libations of water, after being made revenue-free — to be enjoyed as long as the moon, the stars, the sun and the earth endure,

(Ll. 11-14) to Bhaṭṭaputra (Śrī) Keśava and, (Śrī) Apya, sons of Bhaṭṭa Dāddī, belonging to the Kauśika *gotra* with the *pravaras* Audala, Devarāta and Viśvāmitra, students of the Kāṇva *śakha*, immegrants from Kommāpīra and inhabitants of Loiśṛiṅga.[2]

(Ll. 17-18) Knowing this you should live in happiness, rendering unto them (the donees) the taxes, gold and other shares of their enjoyments.

(Ll. 18-40) In these lines are contained the mandate to future kings for the preservation of the grant and the usual imprecatory and benidictive verses.

(Ll. 40-46) This charter was written by *Kayastha* Koighosha, son of Ballabhaghosha and a writer attached to the office of the *Mahasandhivigrahin* Malladatta, son of Dhāradatta, on the thirteenth *tithi* of the victorious reign of *Paramabhaṭṭaraka, Maharājadhirāja, Parameśvara*, the glorious Janamejayadeva. Or (dated) in figures *Samvat* 6, Kārtika Śudi 13. This revenue charter is granted after the fixing of the yearly revenue as five silver coins.

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2. The editor writes Loisṛgā for Loiśṛiṅga.

NO. 20

NAGPUR MUSEUM PLATES OF JANAMEJAYA MAHĀBHAVAGUPTA

(R. Y. 8)

1. Donor ... ... Janamejaya Mahābhavagupta
2. Titles ... ... *Paramabhaṭṭaraka Mahārajadhirāja, Paramesvara* and *Trikaliṅgadhipati.*
3. Place of issue ... Mūrasīma
4. Date ... ... The 8th R.Y., Kārttika, Dvitīya-paksha, dvādaśi or Kārttika Śu. di 12.
5. Officers ... (1) *Mahāmahattama* Sādhāraṇa, son of Śobhana
   (2) Rāṇaka Śrī Malladatta, son of Dhāradatta, the *Mahāsandhivigrahin* and the *Kāyastha.*
   (3) Āllava, son of Kaivilāsa (or Kailāsa)
   (4) Sangrāma, son of Rāyaṇa Ojhā (engraver)
6. Topography ... (1) Kaśaloḍā-Vishaya (D)
   (2) Satallama (V)
   (3) Oḍra-deśa (C)
   (4) Purushamaṇḍapa (V)
   (5) Murujuṅga-grama (V)
7. Donee ... ... Sānthakara, son of Dhṛitikara of Gautama *gotra* and Gautama - Aṅgirasa - Autatthya *pravara* and belonged to Vājasaneya-Mādhyandina *śākha.*
8. Authority...... *E.I. VIII*,pp. 138-43 ff. Edited by Dr. Hultzsch.
9. Remarks ... ... The date given in this charter is देवोत्सव द्वादशी or उत्थान द्वादशी

TEXT

1st plate

१ ॐ [।] स्वस्त्यनेकवरविलासिनीचरणनो(नु)पूररवोद्भ्रान्तमत्तपारावत-

२ कुलात(त्) सकलदिगन्तरागतवन्दिजनविस्तारितकीर्त्तेः श्रीमतो मुरसिम्नः [।]

३ अस्ति क्षोणीस्व(श्व)राणाममलमणिरुचामन्वयात(त्) कौस्तुभाभः शौर्यत्यागा-

४ म्बुरा[शि]विंरचितविधिवद्दाना(न)शुभ्रीकृताभ्रः [।] श्रीमान्जन्मेजयाख्य-
स्तृ(स्त्रि)दश-

५ पतिसम[:] कृच्छ्न(त्स्न)गां भोक्ता(क्तु)कामः प्रख्यातद्वेषिवंशप्रविदलनपटु-
भु(भू)पति[:] सो-

६ मवंशी [॥] सो[ऽ]यं परमभटा(ट्टा)रकमहाराजाधिराजपरमेस्व(श्व)र
श्रीमहा-

७ शिवगुप्तराजदेवपां(पा)दानुध्यात(त)परमभटा(ट्टा)रकमहाराजाधिराज परमे-

८ स्व(श्व)रसोमकुलतिलकतृ(त्रि)कलिङ्गाधिपतिश्रीमहाभवगुप्तराजदेवः कु-

९ शली [॥] कशलड़ाविषय प्रतिवद्धसतल्लमाग्रामे ब्राह्मणान् सम्पु(म्पू)ज्य त-

१० त्प्रतिनिवासिकुटुम्बिजनपदान(न्) तद्विषयीययथाकालाध्यासिन[:] समा-

११ हत्रि(र्तृ)सन्निधात्रि(तृ) चाटभटपिशुनवेत्रिकावरोधजनराजवल्लभादी(दि)न(न्) स-

2nd plate; 1st side

१२ र्वान(न्) राजपादोपजि(जी)विन[:] समाज्ञापयति [।] विदितमस्तु भवत(तां)
यथा-

१३ स्माभिरयं ग्राम[:] सनिधिः सोपनिधिः सर्व्वबाधाविवर्जितः सर्वोपरिकर-

१४ करादानसहितः साम्ब्र(म्र)मधुक[:] सगर्त्तोषरः प्रतिनिसि(षि)द्धचाटभटप्रवेश[:]

१५ चतुःसीमावच्छिन्नः(न्नो) गौतमगोत्राय गौतमाङ्गिरसऔतथ्यत्रियारिषय[1]प्र-

१६ वराय वाजसनेये(यि)माध्यन्दिनशाखाध्यायिने(न) औड्रदेश-पुरुषपण्डपग्राम

१७ विनिर्गताय मुरुजुङ्गग्रामवास्तव्याय भट(ट्ट)पुत्रश्रीसान्थकरनाम्ने धृति-

१८ करसुताय श(स)लिलधारापुरस्सरमाचन्द्रतारकार्क्कक्षिति श(स)मकाला(लो)प-

१९ भोगार्थं मातापित्रोरात्मनश्च पुन्य(ण्य)यशोभिवृद्धये ताम्ब्र(म्र)शासनेनाकरि(री)-
कृत्य

२० प्रतिपादित इत्यवगत्य समुचित भोगभागकरहिरन्या(ण्या)दिकमुपनय-

२१ द्भिभ(र्भ॰)वद्भिः सुखेन प्रतिवस्तव्यमिति [।] भाविभिश्च भूपतिभिर्दत्तिरियमस्म-

२२ दि(दी)या धर्म्मगौरवादस्मदनुरोधाच्च स्वदति(त्ति)रिवानुपालनीया [।] तथा चोक्तं
ध-

२३ र्म्मशा[स्त्रे] [॥] वहुभिर्वसुधा दत्ता राजभिस्सगरादिभिर्यस्य यस्य यदा भु(भू)मि-

2nd plate; 2nd side

२४ स्तस्य तस्य तदा फलं (लम्) [॥] मा भु(भू)दफलशङ्का वः परदत्तेति पार्थिवाः [।]

२५ स्वदानात्फलमत्यन्तं परदानानुपालने [॥] षष्टिंवर्षसहस्राणि स्वर्गे

२६ मोदति भु(भू)मिदः [।] आच्छेत्ता चानुमन्ता च तान्येव नरके वशेत(त) [॥]
अग्नेरपत्यं[॰] प्र-

२७ थमं स(सु)वर्णं भु(भू)र्व्वैष्णवी सु(सू)र्य्यसुताश्च गावः [।] यः काञ्चनं गां
च महींच दद्यात्

२८ दत्तास्त्रयस्तेन भवन्ति ल(लो)काः [॥] आस्फोट्(ट)यन्ति पितरः प्रवल्ग{ य }न्ति
पिताम-

२९ हाः [।] भु(भू)मिदात्ता(ता) कुले जातः स नस्त्राता भविष्यति [॥] भु(भू)मिं
यः प्रतिगृह्णा(ह्ण)-

३० ति यश्च भु(भू)मिं प्रयच्छति [।] उभौ तौ पुन्य(ण्य)कर्म्माणौ नियतं स्वर्गगामि-

३१ नौ [॥] तड़ागानां सहस्राणि वाजपेय शता(ते)नि(न) च [।] गवां कोटि प्रदानेन
भूमिहर्त्ता

1 Read त्यार्षेय

३२ न शुध्यति [॥] स्वदत्तां परदत्ताम्वा यो हरेतद्वसुन्धरां [।] स विष्ठायां कृमिर्भूत्वा प-
३३ च्यते पितृभिः सह [॥] आदित्यो वरुणो विष्णु ब्र(ब्र॑)ह्मा सोमो हुताशनः [।] शु(शू)लपा-
३४ णि स्तु(श्च) भगवानभिनन्दन्ति भूमिद॑(दम्) [॥] सामान्योयं धर्म्मसेतुर्नृपाणां काल(ले)

3rd plate; 1st side

३५ काले पालनि(नी)यो भवद्भि [।] सर्वानेतान् भाविनः पार्थिवेन्द्रान्
३६ भूयो भूयो याचते रामचन्द्र [:] [॥] इति कमलदलाम्बुविन्दुलो-
३७ [लां] श्रियमनुचिन्त्य मनुष्यजीवितञ्च [।] सकलमिदमुदाहृत[तं]ञ्च[च]
३८ वुध्वा(द्ध्वा) नहि पुरुषैः परकीर्त्तयो विलोप्याः [॥] परमभटा(ट्टा)रक महा-
३९ राजाधिराजपरमेश्वरसोमकुल[ति]लक तृ(त्रि)कलिङ्गाधिपति
४० श्रीजनमेजयदेवस्य विजयराज्ये सम्बच्छ(त्स)रे अष्टमे कार्त्तिकमा-
४१ सद्वितीयपक्षतिथौ द्वादश्यां यत्राङ्कतोपि सम्बत् ८ कार्त्तिक शुदि १२ [।] द्यो(दू)-
४२ तकश्च महामहत्तमभट(ट्ट)श्रीसाधारण[:] शोभनसुतः [।] लिखितमिदं शासनं
४३ महासन्धिविग्रहिराणकश्रीमल्लादत्त धारदत्तसुत प्रतिवद्धेन का[य]स्थ श्रा-
४४ ल्लवेन कैविलास* सुतेनः(न) उत्का(त्की)रितं संग्रामेन [॥] रायणश्रोभा-
सुतेनः(न) [॥]

* The editor suggests to read कपिलास

NOTES.

The locality from which the plates were removed to Nagpur Museum, is not known. The set consists of three copperplates, each measuring about 9"×5½". A copper ring is attached to them which contains the royal seal, *i.e.* an image of the goddess Lakshmī, seated on a lotus being flanked by two elephants from either sides of her.

The inscription is edited by Dr. Hultzsch in *E. I. VIII*, pp. 138 43 ff. He gives an abstract of the contents as quoted hereunder :—

"Om ! Hail ! From the prosperous Murasīma, where flights of merry pigeons rise up at the sound of the anklets of many beautiful maidens, (and) whose fame is spread by birds coming from all quarters."

Ll. 3-6 contain a verse which celebrates the king under his surname Janamejaya - contracted into 'Janmejaya' for the sake of the metre — and states that he claimed descent from the race of the Moon (*Somavaṁśa*). The same evere occurs in the grant of the sixth year, where it is placed at the end of the whole document. Then follow the preamble of the grant itself :—

"This *Paramabhaṭṭāraka - Mahārājādhirāja*, the ornament of the race of the Moon, the lord of Trīkaliṅga, the glorious Mahābhavaguptarājadeva, — who meditates at the feet of the *P.M.P.*, the glorious Mahāśivaguptarājadeva — being in good health, having worshipped the Brāhmaṇas in the village of Satallamā attached to the Kaśaloḍā district (*vishaya*), commands the ryots residing in that (village), the inhabitants of that district at the time, (and) all servants of the king, (*viz*) collectors, attendants, irregular and regular soldiers, spies, staff-bearers, eunochs, favourites of the king, etc."

The king then states that he granted this village (Satallamā) by a copperplate edict (*tāmraśāsana*) 'to the *Bhaṭṭaputra* Santhakara, son of Dhṛitikara, who belonged to Gautama *gotra*, who had three

Pravaras of Gautama, Āṅgirasa and Autathya, who studied the Vājasaneyi-Mādhyandina *śākhā*, who had immigrated from the village of Purushamaṇḍapa of the Oḍra country (*deśa*), (and) who resided in the village of Murujaṅga."

Verses from the *Dharmaśāstra* are quoted in lines 23-38. Then follows the date of the grant :— "In the victorious reign of the *P.M.P.*, the ornament of the race of the Moon, the lord of Trikaliṅga, the glorious Janamejayadeva — in the 8th year, in the second half of the month of Kārttika, on the twelveth *tithi*,— and in figures, *Saṁvata* 8, Kārttika Śu di. 12." The *Dūtaka* was the *Mahattama Bhaṭṭa* Sādharaṇa, son of Śobhana.

× × × ×

(Ll. 42-44) "The edict was written by the *Kāyastha* Āllava, son of Kavilāsa, who was attached to the *Mahāsandhivigrahi-Rāṇaka*-Malladatta, son of Dharadatta."

× × × ×

The inscription ends with the statement that it was engraved by Saṁgrāma, son of Rayaṇa Ujjha.

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NO. 21

GAINTALA PLATES OF JANAMEJAYA MAHĀBHAVAGUPTA

(R. Y. 17)

1. Donor ··· ··· ··· Janamejaya - Mahābhavagupta
2. Titles ··· ··· ··· *Paramabhaṭṭāraka-Mahārajādhirāja-Parameśvara-Paramamaheśvara - Somakulatilaka - Trikaliṅgādhipati.*
3. Place of issue ··· Ārama Vijayakaṭaka
4. Date ··· ··· ··· ··· The 17th R.Y. Māgha Śu. di. 13.
5. Officers ··· ··· ··· (1) Sādhāraṇa, the *Mantri*
   (2) *Rāṇaka* Malladatta, the *Mahāsandhivigrahin*
   (3) Śrīvatsa, son of Śaṅkilla (the writer)
   (4) Engraver (*Vaṇika*) Haradāsa, son of Siullā.
6. Topography ··· (1) Nimuna *Vishaya* (Dt.)
   (2) Ṛisigrāma (V)
   (3) Madhyadeśa (P)
   (4) Śāluvi-grāma (V)
   (5) Kośala-deśa (P)
   (6) Luṇusoḍḍa-grama (V)
7. Donee ··· ··· ··· Bhaṭṭaputra Śrī Tiku, son of Madhusūdana of Vatsa *gotra*, Vahṛicha *śākha*, Bhārgava-Chyavana-Āpnuvan - Aurva and Yāmadagni *Pravara* and Yāmadagni - Aurva - Āpnuvan - Chyavana and Bhārgava *anupravara*, who migrated from the village of Śāluvi-grāma of Madhyadeśa.
8. Authority ··· ··· *O. H. R. J.* Vol. *XI.* No. 3 pp. 192-7 ff. Edited by S. N. Rajaguru and M.P. Dash.
9. Remarks

TEXT

1st plate

१ ॐ स्वस्त्यमलमणिकुट्टिमसदनचलदनेकवारविलासिनीज-
२ नचरणनुपुररवत्रस्तपारावतपुन्या(ञ्ज)स्वनवधि(धी)रितदशदिग्नानादिग्देशा-
३ न्नरा(वा)गतवन्दिजनविस्तारितकीर्त्तिर्व्विविधविद्यालंकृतविद्वज्जनजनितवाक्यालाप-
४ रतुतधनपतिविभ[व]स्पूर्जितविपणिजनान्योन्यसंह(घ)र्षविचित्रप्रासादाङ्कशालिन-
५ देवकुलोद्यानवापिकु(कू)पतड़ा[गा]रामोपशोभाजितसुरपुरमहिम्नः । आरा-
६ मसमावासितश्रीमतोविजयकटकात् त्प(प)रमभट्टारकमहारा-
७ जाधिराजपरमेश्वरश्रीशिवगुप्तदेवपादानुध्यातपरमभट्टार-
८ कमहाराजाधिराजपरमेश्वरपरममाहेश्वरसोमकुलतिल-
९ कत्(त्रि)कलिङ्गाधिपतिश्रीमहाभवगुप्तराजदेव[: कुशली [।।] निम्नुनाविषयीय
१० ऋषिग्रामे ब्राह्मणानी(न) संपु(पू)ज्य तद्विषयीय { । } यथाकालाध्यासिनः समाह-
११ र्तृ सन्निधातृनियुक्तकाधिकारिकदाण्डपाशिकपिंशुनवेतृ(त्र)कावरोधजन-
१२ राणकराजपुत्रराजवल्लभादीन(न्) सर्व्वान(न्) समाज्ञापयति [।] शिवमस्माक-
१३ मन्यत् [।] विदितमस्तु भवतां यथास्माभिरयं ग्रामः सनिधिः सोपनिधिः

2nd plate; 1st side

१४ सर्व्ववाधाविवर्ज्जितः सर्वोपरिकरादानसमेतश्चतुशी(स्सी)मापर्य्यन्त[ं] सा-
१५ म्ब्र(म्र)मधुकः सगर्त्तोष(स)रः सजलस्थलसहितः (।) वहृचशाखाध्यायिने { । } वच्छ(त्स)गो-
१६ त्राय भार्ग्गव-च्यवन-आप्नुवान-और्व्व-यमदग्नि-प्रवराय (।) यमदग्नि-और्व्व-आप्नुवान्-
१७ च्यवन-भार्ग्गवआनुप्रवराय { । } मध्यदेशीय शाल्लुविग्रामविनिर्ग्गताय कोसलदे-

१८ शीयजपुपोड्डाग्रामवास्तव्याय भट(ट्ट)पुत्र श्रीतिकुनाम्ने मधुसु(सू)दनसुताय { । } सलिलधा-

१९ रापुरस्सरमाचन्द्रतारकार्कक्षितिसमकालोपभोगार्थं मातापित्रोरात्म-

२० नश्च पुण्ययशोभिवृ(वृ)द्धये ताम्र(म्र)शासनेनाकरिकृत्य प्रतिपादित इत्य-

२१ वगत्य समुचितभोगभागहिरण्यादिकमुपनयद्भिर्भवद्भिः सुखे-

२२ न प्रतिवस्तव्यमिति ॥ भाविभिश्च भूपतिभिर्दत्तिरियमस्मदीयाधर्म्मगौरवादस्म-

२३ दनुरोधाच्च स्वदत्तिरिवानुपालनीयाः । तथा चोक्तं धर्मशास्त्रे [।] बहुभिर्व्वसु-

२४ धादत्ता राजभिस्सगरादिभिर्यस्य यस्य यदा भूमिस्तस्य तस्य [त]दाफलं [॥] माभू-

२५ दफलशङ्का वः परदत्तेति पार्थिवाः [।] स्वदानात्फलमानन्त्यं परदत्तानुपा-

२६ लने ।[।] षष्ठि[ं] वर्ष सहस्राणि (।) स(स्व)र्गे मोदति भूमिदः [।] आक्षेप्ता चानुमन्ता च त(ता)न्ये-

२७ व नरकं वसेत् ।[।] अ(अ)ग्नेरपत्यं प्रथमं सुवर्ण्ण[ं]

२८ भूर्व्वैष्णवीसूर्य्यसुताश्च गावः ।

2nd plate; 2nd side

२८ य[:] काञ्चनं गां च महीञ्च दद्यात् दत्तास्त्रयस्तेन भवन्ति लोकाः [॥] आस्फोटयन्ति पि-

२९ तरी(रः) प्रगल्भयन्ति* पितामहाः । भूमिदाता कुले जातः सन(त्र)स्त्राता भविष्यति [॥] भूमिं यः प्र-

३० तिगृह्णाति यश्च(श्च) भूमिं प्रयच्छति । उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ [॥] तडागानां

३१ सहस्राणि वाजपेयशतानि च [।] गवां कोटि प्रदानेन भूमिहर्त्ता न शुद्ध्यति [॥] स्वर्णमेकं गामे-

३२ कां [वा] भूमेरप्यर्द्धमङ्गुलं [।] हरन्नरकमायाति यावदाहूतसम्लवं(वम्) ।[।] अ(अ)न्यायेन हृताभूमिर-

* Read प्रगल्भन्ति or प्रवल्गन्ति

३३ न्यायेन तु हारिता [।] हरतो हारयतश्चैव सहन्यात्सप्तमं कुलं(लम्) [॥] हरते हार-

३४ यते यस्तु मन्दबुद्धिस्तमोवृतः । स बद्धो वारुणैः पाशैः(शै)स्तिर्य्यग्योनिं स ग-

३५ च्छति ।[।] स्वदत्तां परदत्तां वा यो हरेद्वसुन्धरां [।] स विष्ठायां कृमिर्भु(र्भू)त्वा पच(च्य)ते पि-

३६ तृभिस्सह ।[।] आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः [।] शूलपाणिस्तु भगवानभिन-

३७ न्दन्ति भूमिदं(दम्) [॥] सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः [।] सर्व्वाने-

३८ तान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः ।[।] इति कमलदलाम्बुवि-

३९ न्दुलोलां श्रियमनुचिन्त्य मनुष्यजि(जी)वितं च । सकलमिदमुदाहृतं च बुद्ध्वा नहि पु-

४० ऋ(रु)षैः परकीर्त्तयो विलोप्या [॥] इति सकलभूपालमौलिमालाविलग्नमाणिक्य-

3rd plate

४१ मयुखव्राताभिरञ्जितक्रमकर्णयुगल प्रचण्डदोर्दण्डमण्डलाग्रतुण्डखण्डिता-

४२ रातिमत्तमातङ्गविमुक्तमुक्ताफलप्रसाधिताशेषरणमहीमण्डलः { । } परमभट्टा-

४३ रकमहाराजाधिराजपरमेश्वरश्रीजनमेजयदेवस्य पादप्रवर्द्धमानवि-

४४ जयराज्ये सम्वत्सरे सप्तदशमे माघ[मा]से शितपक्षे त्रयोदश्यां[ं] यत्राङ्कतः स-

४५ म्वत् १७ माघ शुदि १३ [॥] आ(अ)स्ति क्षोणि(णी)श्वराणाममलमणिरुचा-मन्वया कस्तुभाभः

४६ शौर्य्यत्यागाम्बुराशेर्व्विरचितविधिवद्दानशुभ्रीकृताभ्रः [।] श्रीमान्जन्मेजया-

४७ ख्य स्तृ(स्त्रि)दशपतिसमः कृच्छ्रनगां भोक्तुकामः प्रख्यातद्वेशि(षि)वङ्शाप्रविद[ल]-

४८ नपटुभूर्पतिः सोमवङ्शि(ङ्शी) ॥ ज्ञेयाशेषार्थशास्त्रस्मृतिविमलधियावेद-

४९ वेदाङ्गविद्याशिक्षाकल्पेतिहासप्रकटसुरगुरुप्राप्तभूयिष्ठधाम्ने [।] नाम्ना श्री*-

* The letter *Sri* is superfluous so far as the *Chhanda* is concerned.

५० **साधारणेन** द्विजवरः(र)तनुना मन्त्रिणा यस्य राज्यं निव्यूंढ़ं सोयमुच्चैस्त्रिजगति-
विदितो

५ **देवजन(नू)मेजयश्रीः** ।[।] लिखितमिदं ताम्ब्र(मू)शासनं महासन्धिविग्रही-
राणकश्रीम-

५२ **ल्लदत्त** प्रतिवद्धेन **श्रीवच्छेन शंकिल्ल**सुतेनेति ॥ लिखितमिदं ताम्ब्र(म्र)शासन[ं]
वणिकसि-

५३ **उल्लासुतहरदासेन** लिखितमितिः(ति) ।[।]

NOTES.

This set of copperplate - inscription was discovered by one Bansidhara Gaintia of Gaintala village in the Balangir district. The plates are three in number, each measuring about 8.3"×5". The copper - ring which was attached to the plates together and which contained the emblem and a royal seal, is now missing. The hole through which a copperring was passed is ½" in diametre.

The plates are edited by S. N. Rajaguru and M. P. Das in the *O.H.R.J.* Vol. *XI*. No. 3, pp. 192-7 ff.

The inscription records the grant of a village called Ṛishigrāma situated in the district of Nimunā *vishaya*, by the *Mahārājādhirāja-Parameśvara* Mahābhavagupta *alias* Janamejayadeva, son of *Parama-bhaṭṭāraka - Mahārājādhirāja - Parameśvara* Śrī śivaguptadeva of the Somavaṁśi lineage in his 17th regnal year and in the thirteenth *tithi* of the bright fortnight of the month of Māgha when the king was residing in the charming city of Ārāma. The grant was made in favour of a Brāhmaṇa called *Bhaṭṭaputra* Śrī Tikku, son of Madhu-sūdana who belonged to Vatsa *gotra*, Bhārgava-Chyavana - Āpnuvān - Aurva - Yāmadagni *pravara* and Yāmadagni - Aurva - Āpnuvān - Chyavana - Bhārgava *anupravara*, who migrated from the village of Śāluvi situated in Madhyadeśa and resident of Lapusoḍḍāgrāma in Kośala-deśa.

The Chief Minister of the king (*P.M.P.* Janamejayadeva) was a brāhmaṇa named Sādhāraṇa who was a great scholar and mastered in recitations of the *Veda* and the *Vedāṅga-vidya* and also studied the *Siksha*, the *Kalpa* and the *Itihasa* like the *Suraguru* (*i.e.* Vṛihas-pati). Under his instructions, the document was written by Śrīvatsa, son of Śaṁkilla, on behalf of the *Mahasandhivigrahin* and *Raṇaka* Malladatta. The engraver (writer ?) was Haradāsa, son of Ullāsa who was a *vaṇika* or merchant.

NO. 22

SONPUR PLATES OF JANAMEJAYA MAHĀBHAVAGUPTA
(R. Y. 17)

1. Donor ··· ··· ··· Janamejaya Mahābhavagupta

2. Titles ··· ··· ··· *Paramamāheśvara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara* and *Trikaliṅgādhipati*.

3. Place of issue ··· Ārāma

4. Date ··· ··· ··· The 17th R.Y., Āshāḍha, Śuklapaksha, Pañchamī.

5. Officers ··· (1) *Mahāsandhivigrahi-Rāṇaka* Malladatta (writer)
(2) Allava, son of Kailāsa, the *Mahākshapaṭala*
(3) Haradāsa, son of Sībṛllā (engraver)

6. Topography ··· (1) Kaśala (C)
(2) Luputurā-khynda (tāluk ?)
(3) Gottaikelā-grāma (V)
(4) Khadirapadra (V)
(5) Suvarṇṇapur (Town)

7. Donee ··· ··· ··· The deities of Keśava and Āditya to whom the lands were given by Kamalavana vaṇiksthāna.

8. Authority······ *E. I. XXIII*, pp. 248-55 ff. Edited by B. Ch.-Chhabra.

9. Remarks ··· ··· The village Khadirapadra may be identified with the modern village of Khairapadā in the district of Kalahandi (Orissa).

TEXT

1st plate

१ ॐ स्वस्त्यमलमणिकुट्टिमसदनच (व) नयनै(दने)कवरवारविलासिनीज-
नचरणनुपुररवत्रस्त(स्त)ाराप(व)नकुलपक्षस्वनवधिरितदशदिग्नना(ग)-

३ देसा(शा)न्तरादागतवन्दिजनविस्तारितकि(की)र्त्तिर्व्विविधविद्यालंकृतविद्व-
ज्ञनज-

४ नितकाव्यालापस्तुतधनपतिविभवस्या(स्प)र्द्धितरचितविचित्रप्रासादाट्टा-

५ लिकादेवकुलोद्यानवापीकूपतडागोप[थ]सो(शो)भाजितसुरपुरम-

६ हिम्नः । प्रचण्डदोर्दण्डमण्डलाग्रतुण्डखण्डितारातिमत्त-

७ मातङ्गविमुक्तमुक्ताफलप्रसाधितासे(शे)षमहीमण्डल[ ]

८ सकलभूपालमौलिमालाविलग्नमाणिक्यमयु(यू)खव्रातामिरञ्जि-

९ तक्रमकमलयुगलात(लः) श्रीमदाराामात् परमभट्टारकमहाराजा-

१० धिराजपरमेश्वरपरममाहेश्वर श्रीसि(शि)वगुप्तदेवपादानुध्या-

११ तपरममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वर-

2nd plate; 1st side

१२ सोमकुलतिलकत्रिकलिङ्गाधिपति श्रीमहाभवगुप्तराजदेवः कुस(श)-

१३ ली [।] कोशलायां लुपुतुराखण्डप्रतिबद्ध गोत्तइकेलाग्रामे { । } ब्राह्मणान् संपु(पू)-
ज्य तद्विष-

१४ यीययथाकालाध्यासिनः समाहर्तृसन्निधातृदाण्डपासि(शि)कपिसु(शु)न-
वेतृ(त्रि)का-

१५ विरोधजनराजवल्लभादीन् सर्व्वान् समाज्ञापयति । विदितमस्तु भवतां { । }य-

१६ थास्माभिरयंग्रामः सनिधिः सोपनिधिः सर्व्वबाधाविवर्ज्जितः सर्व्वोपरिक-

१७ रकरादानसमेत: साम्र(म्र)मधुक: सगर्त्तोषरश्चतु[ ]सीमाप-

१८ र्यन्त: सजलस्थल ग्रहित: {।} खदिरपद्रविनिर्गताय सुवर्ण-

१९ पुरवास्तव्याय श्रीकमलवनवणिकस्थानाय सलिलधारापुर:सरमाच-

२० न्द्रतारकाकंक्षितिसमकालोपभोगार्थं मातृ(ता)पित्रोरात्मनश्च पुण्ययसो(शो)-

२१ ऽभिवृद्धये ताम्र(म्र)सा(शा)सनेनाकरीकृत्य प्रतिपादित इत्यवगत्य समुचित-

२२ भोगभागकरहिरण्यादिभिर्भवद्भि: सुखेन प्रतिवस्तव्य(व्यम्) । अनेनापि प्रा-

२३ प्त(प्त)सा(शा)सनेन सुवर्णपुरीयश्रीकमलवनवणिकस्थानेन वलिचरुनैवेद्य-

2nd plate; 2nd side

२४ खण्डस्फुटित प्रतिकरणार्थ(र्थं) श्रीकेस(श)व श्री आदित्यभट्टारिकाभ्यां {।} देव-
कुले(ला)-

२५ भ्यां सा(शा)सनीकृत्य प्रदत्त[ ] । भाविभिश्च भूपतिभिर्दत्तिरिय(य)मस्मदीया
धर्मगौ-

२६ रवादस्मदनुरोधा(धा)च्च स्वदत्तिरिवा(वा)नुपालनीया । तथा चोक्तं धर्मसा(शा)स्त्रे ।

२७ वहुभिर्वसुधा दत्ता राजभि: सगरादिभिर्यस्य [यस्य] यदाभूमिस्तस्य तस्य तदा

२८ फलं(लम्) ।[।] मा भूदफलसं(शं)का व: परदत्तेति पार्थिवा: । सुदानत्पंल[मा]-
नन्त्यं प-

२९ रदत्तानुपालने ।[।] षष्ठि[ं] वर्ष सहस्राणि स्वर्गे मोदति भूमिद: [।][1]

३० आस्फोटयन्ति पितरो वल्गयन्ति पितामहा: [।] भूमिदाता कुले जा-

३१ त: स नस्त्राता भविष्यति ।[।] भूमिं य: प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ

३२ तौ पुण्यकर्माणौ नियतं स्वर्गगा(गा)मिनौ [।।] तड़ागानां सहस्राणि(स्रेण)
वाजपेयस(श)-

३३ तानि च । गवां कोटिप्रदानेन भूमिहर्त्ता न शुद्धयति ।[।] स्वर्ण(सुवर्ण)मेकं गामेकां
भूमे-

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1 The second line of the verse 'आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ।।' is not give.

३४ रप्यद्ध मङ्कुलं । हरन(ञ)रकमायाति यवदाहू(भू)तसंप्लवः ।[।] अन्यायेन हृता भूमि-

३५ रन्यायेन तु हारिता । हरतो हारयतश्चैव स हन्यासप्तमं कुलं(लम्) ॥ स्वदत्तां परद-

३६ त्तां म्बा(वा) (।) यो हरेच्च वसुन्धरां [।] स विष्ठायां कृमिभू(भू)त्{ मि }त्वा पच्यते पितृभिः सह ।[।] आ-

3rd plate; 1st side

३७ दित्यो वरुणो विष्णुब्र(ब्र)ह्मा सोमो हुतास(श)नः [।] शु(शू)लपाणिस्तु भगवान् { । } अभिन-

३८ न्दन्ति भूमिदं(दम्) ॥ सामान्योयं धर्मसेतुनृ(नृ)पाणां काले काले पालनीयो भवद्भिः [।]

३९ { रिति } सर्व्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामचन्द्र[:] ।[।] इति

४० कमलदलाम्बुबिन्दुलोलां { । } श्री(श्रि)यमनुचिन्त्य मनुष्यजि(जी)वितञ्च [।] सकलमिदमु-

४१ दाहृतं च बुद्ध(द्ध्वा) { । }नहि पुरुषैः परकि(की)र्त्तयो विलोप्याः [॥] परम-भट्टारकमहाराजाधि-

४२ राजपरमेश्वरसोमकुलतिलकत्त्रिकलिङ्गाधिपतिश्री[म]ज्जन-

४३ मेजयदेवस्य विजयराज्ये सम्ब(संव)त्सरे सप्तदस(श)मे[2] आषाढ-

४४ मासितपक्षपञ्चम्यां । यत्राङ्कतः { । } सम्बत् १७ आषाढ़ शुदि ५ । ज्ञेया-

४५ ऽशेषार्थसा(शा)स्त्रस्मृतिविम[ल]धिया वेदवेदाङ्गविद्या { । } सि(शि)ल्पाकल्पेति-हासप्र-

४६ कटसुरगुरुप्राप्तभूयिष्ठधाम्ना । नाम्ना साधारणेन द्विजवरतनुना म-

४७ न्त्रिणा यस्य राज्यं निर्वू(र्व्यू)ढ़ं सो[ऽ]यमुच्चैस्तृ(स्त्रि)जगतिविदितो देव जनमे-(न्मे)जय-

४८ श्रीः [॥][3]............ स .... सुत ।

४९ ...... वृ ...... सुत ...... त्कि ...... हरद ......

2 Read सप्तदशे

3 Some matter , written here, had been scored by the engraver.

3rd plate; 2nd side

५० ली(लि)खी(खि)तमी(मि)दं ताम्ब्र(म्र)सासनं(शासनं) महासन्धी(न्धि)-
वी(वि)ग्रही राणक श्रीमल्लदत्तः । महाक्षपट-

५१ लीना कैलाससुतेन श्रीअलवेन ॥ उत्कीर्णञ्च सीघूल्ला[3]सुतेन हरदासेने-
ती(ति) ॥ ० ॥

3 The correct reading is सीउल्ला

NOTES.

The plates were discovered near the temple of Stambheśvarī in Sonpur town (Balangir district) while digging a plot of land in 1933.

The set consists of three copperplates, each measuring about 8¼ × "5¼". They are attached to a ring containing the royal seal which is defaced, although a faint trace of the usual figure of Gaja-lakshmī is found on it.

The inscription is edited by Dr. B. Ch. Chhabra in *E.I. XXIII*, pp. 248-55 ff. where the editor gives the following translation of the record :—

Ll. 1-13. Om ! Hail !! From the prosperous Ārāma, which has (*all*) the ten quarters deafened by the fluttering noise of the flocks of pegeons frightened by the jingle of the anklets (*worn*) on the feet of the numerous excellent courtesans (*moving*) within the enclosures of mansions having floors (*studded*) with bright jewels, which has its fame spread by minstrels hailing from different countries, which [*vies* (*in opulence*) *with*] the wealth of Kubera (*lit.* lord of riches) exalted in poetic narrations produced by scholars endowed with various learning, (*and*) which has eclipsed the grandeur of Amarāvati (*lit.* city of gods) by the splendour of its array of magnificent palaces, lofty buildings, temples, gardens, step-wells, wells and tanks;

the illustrious *Paramabhaṭṭaraka, Maharajadhiraja, Parameśvara* Mahābhavaguptarājadeva, the overlord of Trikaliṅga, an ornament of Somakula (and) a devout worshipper of Maheśvara, who has meditated on the feet of the illustrious *P. M. P.* Śivaguptadeva, a devout worshipper of Maheśvara who (*i. e.* Mahābhavagupta) has the entire circle of the [*battle*] field decorated by the pearls loosened from the (*temples of the*) enemies' rutting elephants rent asunder with the point of the scimitar (*wielded*) by his cudgel-like impetuous arm, (*and*)

who has the pair of his lotus-like feet tinted by the collection of rays (*emanating*) from the precious stones attached to the wreaths over the coronets of all the princes, being in good health,

Ll. 13-15. having paid homage to the Brāhmaṇas in the Gettaikelā village included in the Luputurā-khaṇḍa in Kośala, issues a command to all (*his officials*) of that district, (*persons*) who may at any time be holding office (*namely*) *Samhartṛi*, *Sannidhātṛi*, *Daṇḍapāśika*, *Piśuna*, *Vaitrika*, *Avarodhajana*, *Rājavallabha*, and so forth:—

Ll. 15-21. "Be it known to you that by (*this*) copper charter we have, for the accretion of merit and fame to (*our*) parents as well as to ourself, donated this (*Geṭṭaikelā*) village, with libations of water, having made (*it*) tax-free, exempt from all hindrance, extending upto (*its*) four boundaries, along with (*its*) hidden treasures, and deposits mango and *Bassia latifolia* trees, pits and barren plots, water and land, with (*the privilege of*) collecting toll and revenue, to the illustrious Kamalavana Merchants' Association, immigrant from Khadirapadra (*and*) resident in Suvarṇṇapura, to be enjoyed as long as the sun, the moon, the stars and the earth (*endure*).

Ll. 21-22. "Being aware of this, you should dwell in happiness, offiering (*to it its*) customary share of income, rent, (*tribute of*) gold, and so forth.

Ll. 22-25. "Being in possession of the charter, this illustrious Kamalavana Merchants' Association has, in its turn, bestowed (*the same village*), having registered it as a deed, on the two temples, (*one*) of the lord Keśava (*and the other*) of the lord Āditya, for charity, oblation and offerings as well as for repairing wear and tear (*in the temples*).

Ll. 25-26. "And, future kings should, through respect for the *dharma* and out of regard for us, protect this our grant as their own grant. For, it is declared in the *Dharmaśāstra*:—

Ll. 27-41. [Here follows 12 of the customary verses]

Ll. 41-44. (*This charter has been issued*) during the victorious reign of the illustrious *P. M. P.* Janamejayadeva, the overlord of Trikaliṅga, an ornament of the Somakula, in the seventeenth year on the fifth day of the bright fortnight of the month of Ashāḍha, where in fures (*it is*) Anno 17 Āshāḍha Su. di 5.

Ll. 44-48. Highly renowned in (*all*) the three worlds is this very illustrious Janamejayadeva, the administration of whose kingdom has been carried on by his minister, Sādhāraṇa by name, an eminent *dvija* (lit. twice-born) by birth, whose intellect is clear owing to (*his knowledge of*) all the lores of polity and law worth knowing, who is manifestly a very Bṛihaspati in (*expounding*) the Vedas and Vedāṅga-vidyās (such as) *Siksha' Kalpa, Itihasa*, (*and so forth*), (*and*) who is (*on account of all that*) possessed of supreme glory.

Ll. 50-51. This *tamraśasana* has been composed by Kailāsa's son, the illustrious Alava, the *Mahakshapaṭalin* (*attached to*) the illustrious *Mahasandhivigrahiṇ Raṇaka* Malladatta; and engraved by Haradāsa, son of Sībrillā.*

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* Siullā.

NO. 23

CHAUDWAR* PLATES OF JANAMEJAYA MAHĀBHAVAGUPTA

(R. Y. 31)

1. Donor ... ... Janamejaya Mahābhavagupta

2. Titles .... *Paramamaheśvara*, *Paramabhaṭṭaraka*, *Maharajadhiraja*, *Parameśvara* and *Trikaliṅgadhipati*.

3. Place of issue ... Ārama-kaṭaka

4. Date ... ... The 31st. R.Y. Mārga [śīrsha], Śukla-paksha-13th *tithi*.

5. Officers ... ... (1) *Mahasandhivigrahin* Malladatta
(2) *Kayastha* Śrī Mahuka, son of Priyaṅkaraditya
(3) Mādhava, son of Vāsu (engraver)
(4) Puṇḍarīkāksha

6. Topography ... (1) Kośala-deśa (C)
(2) Povā-*Vishaya* (Dt.)
(3) Raṇḍā (V)
(4) Alāṇḍā (V)
(5) Takkāri (P ?)
(5) Turvunā (V)

7. Donee ... ... *Bhaṭṭa* - *Mahattma* Sādharaṇa, son of Bhaṭṭa Śrī Śobhana of Bhāradvāja *gotra*, Bārhaspatya and Aṅgirasa *Pravara* and a student of Vājasaneya *śakha*.

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* Fleet calls as "Kaṭak" plates.

8. Authority ...... *E I. III*, pp. 345-351 ff. Re-edited by Dr. Fleet. Formerly the inscription was edited in *I. A.*, Vol. V pp. 55 ff. by Rangalala Banerjea who also edited No. 23.

9. Remarks ...... Mr. John Beams who wrote a *forward* for the article of Mr. Rangalal Banerjea, opines that the district (*vishaya*) of Yodha which has been mentioned in this record (in line 4) "is traceable, as there is still a parganā of that name (now pronounced Jodha) a few miles north of Kaṭaka." If Mr. Beam's identification is correct, then Dr. Fleet's reading as 'Povā - *vishaya*' should be changed into Yodhā - *vishaya*, as read by Mr. Banerjea.

This is the first copperplate inscription of the Somavaṁśi kings which came to light in 1876. At that time, Mr. Banerjia was under the impression that the king Yayāti (of the *Madalapanji*) was a vassal of the Imperial Guptas named Śiva Gupta and Bhava Gupta (Vide *I.A.* Vol. V, p. 59). But, subsequently that idea was correctly rectified by Dr. Fleet in *E.I. III*, pp. 325-6 ff.

TEXT

1st plate

१ ॐ स्वस्ति । **श्रीमदाराम**समावासिनः(त) श्रीमतो विजयकटकात् ।* परमभट्टा-

२ रकमहाराजाधिराजपरमेश्वर**श्रीशिवगुप्तदेव**पादानुध्यातपरममाहेश्व-

३ रपरमभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपति-

४ महाराजाधिराज**श्रीमहाभवगुप्तदेवः** कुशली । **कोशलदेशे पोत्राविश(ष)यीय**

५ **रएड़ाग्रामे**[1] ।* तथा **अलाएडाग्रामे**[2] ।* ब्राह्मणान् संपूज्य तद्विश(ष)यीयान् यथाकाला-

६ ध्यासिनः समाहर्तृ सन्निधातृ नियुक्तकाधिकारी(रि)कदाण्डपाशिक-

७ भट्ट(ट)पिशुनवेरि(त्रि)कावरोधजनराणक[राजपुत्र]राजवल्लभादीन(न्) सर्व्वान् स-

८ माज्ञापयति । विदितमस्तुभवतां [।] यथास्माभिरयं ग्रामः ष(स)निधि सो-

९ पनिधिस्सदशापराधस्सर्व्वबाधाविवर्ज्जितस्सर्व्वोपरिकरादानसहितश्चतुः-

१० सीमापर्यन्तस्सा[म्र]मधुकस्सगर्तोष[र]स्सजलस्थलसहितः प्रतिनिषिद्धचाटभट्ट(ट)-प्र-

११ वेशः ।*ट्ट(ट)कारिविनिर्गताय ।* कोशले तुव्वुनावास्तव्याय ।* भरद्वाजगोत्राय ।* बा-

१२ र्हस्पत्याङ्गिरसप्रवराय ।* वाजसन(ने)[य]शाखाध्यायिने **भट्टश्रीमहत्तमसाधारणा-**

१३ य ।* **भट्टश्रीसोभनसुताय** ।* सलिलधारापुरस्सरमाचन्द्रतारकार्क्कक्षितिसम-

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* Danda is not necessary.

1 It may be read तुएडाग्रामे

2 It also appears like अलण्डिलाग्रामे । Mr. Rangalal Banerjia reads पोधाविषयी दारएडाग्रामे

3 Mr. Banerjia read समाहूत सन्निवीत । But, this reading is not correct like many other passages which need not be pointed out any further in this text.

2nd plate; 1st side

१४ कालोपभोगाय(र्थं) ।* मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्र(म्र)शासनेनाकरी-
१५ कृत्य प्रतिपादितमित्यवगत्य समुचितभोगभागकरहिरण्यादिप्रत्यायमुपनय-
१६ द्भिर्भवद्भिस्सुखेन प्रतिवस्तव्यमिति । भाविभिश्च भूपतिभिर्द्दत्तिरियमस्मदीयाधर्म्म-
१७ गौरवादस्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया । तथा चोक्तं धर्म्मशास्त्रे । वहुभि-
१८ र्व्वसुधादत्ता राजभिस्सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ मा भू-
१९ दफलशङ्का वः { प }परदत्तेति पार्थिवाः । स्वदानात्म(प)लमानन्त्यं परदाना-
२० नुपालने [॥] षष्ठिं वर्ष सहस्राणि स्वर्गे मोदतिभूमिदः । आच्छेता चानुम-
२१ न्ता च द्वितयन्नरकं व्रजेत् ॥ अग्नेरपत्यं प्रथमं सुवर्णं भूर्व्वैष्णवी-
२२ सूर्य्यसुताश्च गावः । यः काञ्चन[4][ं] गाञ्च महीञ्च दद्यात् दत्तास्त्रयस्तेन भवन्ति लोके-(काः) [॥]
२३ आस्फोटयन्ति पितरः प्रवल्गन्ति पितामहाः । भूमिदाता कुले जातः स नस्त्राता भ-
२४ विष्यति ॥ भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यकर्म्माणौ नि-
२५ यतं स्वर्ग्गगामिनौ ॥ तड़ागानां[ं] सहस्राणि वाजपेय शता[नि] च । गवां कोटि प्र-
२६ दानेन भूमिहर्त्ता न शुध्यति ॥ हरेत हारयेद्यस्तु मन्दवुद्धिस्तमोवृतः । सुवद्धो

2nd plate; 2nd side

२७ वा[रु]णैः पाशैस्तिर्यग्योनिं स गच्छति ॥ सुवर्णमेकं गामेकां भूमेरप्यर्द्धमङ्गुलं ।
२८ हरन्नरकमायाति यावदाभूतसंप्लवं ॥ स्वदत्तां परदत्तांम्वा यो हरेत वसुन्ध-
२९ रां । स विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते ॥ आदित्यो वरुणो विष्णुर्व्रह्मा-
३० सोमो हुताशनः । शूलपाणिश्च भगवानभिनन्दन्ति भूमिदं ॥ सामान्यो-
३१ यं धर्म्मसेतुतु(र्नृ)पाणां काले काले पालनीयो भवद्भिः सर्व्वानेवं भाविनः पार्थि-
३२ वेन्द्रान् भूयो भूयो याचते रामचन्द्रः । इति कमलदलाम्बुविन्दुलो-
३३ लां श्रियमनुचिन्त्य मनुष्यजीवितं च । सकलमिदमुदाहृत[ं] च वुध्वा

4 The scribe writes ण्च for ञ्च in all such cases.

३४ न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ सकलभूपालमौलिमालावि-
३५ लग्नमाणिक्यमयूखव्राताभिरञ्जिताङ्घ्रि(ङ्घ्रि)कमलयुगलः प्रचण्डदोर्द्दण्डमण्ड-
३६ लाग्रखण्डिताराातिमत्तमातङ्गविमुक्तमुक्ताफलप्रसाधिताशेषरणमही-
३७ मण्डलः **यस्साधारण**नाम्नि मन्त्रितिलके विन्यस्तसर्व्वागमं धैर्य्योदन्वतितो-
३८ व्रतेजसि धुर राज्यस्य विप्रोत्तमे । नानाख्यानविस्तरामृतरसास्वादाद-
३९ मन्दस्फुरत्सन्तोषात्सुखमन्वभूदविरतं पृथ्वीशचूडामणिः । ज्ञा(ज्ञे)याश(शे)[षा]र्थं-

3rd plate

४० शास्त्रस्मृतिविमलधिया वेदवेदाङ्गविद्याशिक्षाकल्पेतिहासप्रकटसुरगु-
४१ रुः(रु)प्राप्तभूयीष्ठधाम्ना । नाम्ना**साधारणेन** द्विजवरविधिना मन्त्रिणा यस्य राज्यं नि-
४२ र्व्यूढं सोयमुच्चैस्त्रिजगतिविदितो **धर्म्मकन्दर्पदेवः** ॥ परममाहेश्वरपरम-
४३ भट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्री
४४ **महाभवगुप्तदेव**पादपद्मप्रवर्द्धमानविजयराज्ये एकत्रिंशत्ति(त्त)मे श(स)म्वत्स-
४५ रे ।* मार्ग्ग शुदि तिथौ त्रयोदश्यां यत्राङ्केनापि सम्बत् ३१ मार्ग्ग-
४६ शुदि १३ लिखितमिदं त्रिपत्रीताम्ब्र(म्र)शासन[ं] महासान्धिविग्र-
४७ ही(हि)राणक**श्रीमल्लदत्त** प्रतिवद्धकायस्थ**श्रीमाहुकेन प्रियङ्करा**-
४८ **दित्यसुतेनेति** ॥ प्रणीतं कोशलेन्द्रेण प्रतिबोध्य मं(म)हत्तम[म्] । आदत्त-
पुण्डरि(री)का-
४९ क्षः शासनं ताम्रनिर्मितम् ॥ उत्कि(त्की)नि(र्णि)त[ं] **माधवेन वासुषु(सु)-
तेनेति** ॥

NOTES.

The plates were discovered in 1875 by a cultivator at Chaudwar, or at Kapālesvara, on the north bank of the Mahānadī (opposit to Cuttack), while ploughing a field The set consists of three copper-plates each measuring about 9⅜"×5⅝". According to Mr. Banerjia, the measurement of each plate is 9½"×5½". There is a ring attached to the plates, which contains the royal-seal with the figure of the goddess Lakshmī seated on a throne with two elephants on either sides, having their trunks lifted on her head. Below it, there was a legend which has become obliterated.

The inscription was edited by Rangalal Banerjia. under the caption "copperplate grant from Kapālesvara," in *I.A.* Vol. *V*, pp. 55 ff. in 1876 and then, re-edited by Dr. Fleet in 1894-5, in *E. I. III*, pp. 345-51 ff.[1] Dr Fleet gives an abstract of the record as quoted below :—

From the victorious (city of) Ārāma Kaṭaka[2] (line 1), — the most devout worshipper of the god Mahesvara (Śiva), the *Parama-bhaṭṭāraka*, *Mahārājādhirāja*, and *Paramesvara*. the ornament of the Somakula, the lord of Trikaliṅga,[3] the glorious Mahābhavagupta-deva (l. 4), who meditates on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramesvara*, the glorious Śivaguptadeva (l.2), being in residence at the pleasure-garden[4] (आराम) (l. 1), and being in good health (l.4), having done worship to the Brāhmaṇas at the village

1 Dr. Fleet gives the number of this grant as 'B'

2 The editor writes 'Kaṭaka.'

3 The editor writes 'the lord of the three Kaliṅgas'.

4 The learned editor thinks that आराम is a common noun. But, I am inclined to take it as the name of the place wherefrom the grant was issued by the king.

of Raṇḍā[5] (l 4) and Alāṇḍā[6] in the Povā Vishaya in the Kośala-deśa, issues a command to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to the *Bhaṭṭa*, the *mahattama* Sādhāraṇa (l.12), son of the *Bhaṭṭa* Śobhana, an immigrant from Takāri (l. 11), a resident of Turvunā in Kośala, belonging to the Bhāradvāja *gotra*, with the *pravara* of Bārhaspatya and Āṅgīrasa and a student of the Vājasaneya *śākhā*.

Lines 34 to 42 praise the king as the very god Kandarpa (Kāmadeva) in respect of religion, and with benedictive and imprecatory verses.

Lines 42 to the end, tell us that the charter was written by the *Kāyastha* Māhuka, son of Priyaṅkarāditya, who belonged to (the office of) the *Mahāsāndhivigrahin*, the *Rāṇaka* Malladatta, on the thirteenth *tithi* in the bright fortnight of the month Mārgga or Mārgaśīrsha in the thirty-first year of the victorious reign of MahāBhavaguptadeva; and that, delivered by the lord of Kośala, and intended - to give information to the *Mahattama*, it was received by Puṇḍarīkāksha; also that it was engraved by Mādhava, son of Vāsu.

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5 It may be Nuṇḍā.
6 It may be Alaṇḍilā.

NO. 24

CHAUDWAR PLATES OF JANAMEJAYA MAHĀBHAVAGUPTA

(R. Y. 31)

1. Donor ... ... Janamejaya Mahābhavagupta

2. Titles ... ... *Paramamāheśvara - Paramabhaṭṭāraka, Mahārājādhirāja-Parameśvara* and *Trikaliṅgādhipati.*

3. Place of issue ... Ārama - kaṭaka

4. Date ... ... The 31th *R. Y.* Mārga[śīrsha] Śu. di. 13th *tithi.*

5. Officers ... ... (1) *Mahāsandhivigrahin* Malladatta,
   (2) *Kāyastha* Śrī Māhuka, son of Priyaṅkarāditya.
   (3) Mādhava, son of Vāsu (engraver)
   (4) Puṇḍarīkāksha

6. Topography ... (1) Kosala-deśa (C)
   (2) Sammānī *vishaya* (Dt.)
   (3) Yantralenu-grāma or Ntralenu-grāma (V)
   (4) Tākārī (P)
   (5) Turvvunā (?) (V)

7. Donee ... ... *Bhaṭṭa Mahattama* Sādhāraṇa, son of *Bhaṭṭa* Śrī-Śobhana of Bhāradvāja *gotra*, Vārhaspatya and Aṅgirasa *pravara* and a student of Vājasaneya-*śākhā*.

8. Authority ... ... Edited by Dr. Rajendra Lala Mitra in *P.J.A.S.B.* Vol. *LI*, (1882), pp. 9-14 ff.

9. Remarks

TEXT*

१ स्वस्ति [।] श्रीमदारामसमावासिनः(त) श्रीमतो विजयकटकात् । पर-

२ मभट्टारकमहाराजाधिराजपरमेश्वरश्रीशिवगुप्तदेवपादानुध्या-

३ तपरममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वरसोम-

४ कुलतिलकत्रिकलिङ्गाधिपतिमहाराजाधिराजश्रीमहादेभवगुप्तदेवः कु-

५ शली [।] कोशलदेशे सम्मानीविश(ष)यीयन्त्रलेनुग्रामे । ब्राह्मणान् स(सं)-

६ प्रकृत(पूज्य)[1] [तद्विषयी][2] यथाकालाध्यासिनः समा[हर्तृ] सन्निधातृ [नियु]-

७ [क्ता]धिकारिक[3]दाण्डपाशिकचाटभट[पिशुनवेत्रिकावरोधजन][4]-

८ राणक राजपुत्र राजवल्लभादीन् सर्व्वान् समाज्ञापयति । विदित-

९ मस्तु भवता यथास्माभिरयङ्ग्रामः सनिधिः सोपनिधिः सदशाप-

१० राधः स र्व्वबाधाविवर्जितः [सर्व्वोपरिक]करादानसहित[5]श्चतुःसि(सी)मापर्य्यन्तः

११ साम्रमधुकः सगर्त्तोषरः सजलः(ल)स्थलसहितः प्रतिनिषिद्धचाटभटप्रवेशः

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* In 1882, when Dr. Rajendra Lala Mitra edited these plates in *P. J. A. S. B.*, Vol. LI, pp. 9-14 ff., he did not give the lines of writing with reference to the plates on which they are engraved. Similarly, he did not enclose any estampage of the inscription in his paper. So, we have no other alteration except quoting the lines which he mentioned but with corrections with the help of the text in No. 23 above.

1 Dr. R. L. Mitra reads सप्रकृत for संपूज्य

2 Dr. Mitra reads '+ श + यान् ।' We fill the gap as तद्विषयीयान् with the help of No. 23 text which is our guide in the other corrections in Dr. Mitra's reading as shown below :—

3 Dr. Mitra reads विप्र + + धिकारिक

4 Dr. Mitra reads 'चाटभट + नधित्रिकाधरीध्रजन'

5 Dr. Mitra reads 'सत्वोपधिक्करादानसहित'

१२ टाकराविनिर्गताय[6] कोशले सर्व्वबाधाशून्याय[7] भरद्वाजगोत्राय वार्ह-
१३ स्पत्याङ्गिरसप्रवराय वाजसनेयशाखाध्यायिने भट्टश्रीमहत्तम-
१४ साधारणाय ।* भट्टश्रीखगदेवसुताय[8] ।* सलिलधारापुरस्सरमाचन्द्रतरका-
१५ र्क्कं क्षितिसमकालीयभोगाय ।* मातापित्रोरात्मनश्च पुण्ययशोभिवृद्ध-
१६ ये ताम्रशासनेनाकरीकृत्य प्रतिपादितमित्यवगम्य सम्य(मु)चित भोगभाग
१७ कर्हिरण्यादिप्रत्यायमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति । भावि-
१८ भिश्च भूपतिभिर्द्दत्तिरियमस्मदीयधर्म्मगौरवादस्मदनु[रोधा च]त्स्व दत्ति-
१९ रिवानुपालनीया ॥ तथा चोक्तं धर्म्मशास्त्रे । वहुभिर्व्वसुधा भुक्ता[9] रा-
२० जभिः सगरादिभिः [।] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥
२१ माभूदफलशङ्का नः(वः) परदत्तेति[10] पार्थिवाः । स्वदानात्फलमा-
२२ नन्त्यं परदानानुपालने ॥ षष्ठिं वर्ष सहस्राणि स्वर्गेमोदति भूमिदः ।
२३ आक्षेप्ता चानुमन्ता च द्वितयं नरकं व्रजेत ॥ अग्नेरपत्यः प्रथमः[11] सु-
२४ [वर्णं भूर्व्वैष्णवी सूर्य्यसुताश्च] गावः । यः काञ्चन[ं] गाञ्च[12] महीञ्च दद्यात्
२५ दत्तास्त्रयस्तेन भवन्ति लोके ॥ आस्फोटयन्ति पितरः प्रवल्गन्ति पिता-
२६ महाः । भूमिदाता कुलेजातः स नस्त्राता भविष्यति ॥ भूमिं यः प्रतिगृ-

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Daṇḍa is not necessary.

6 In No. 23 it is टक्कारिविनिर्गताय । The correct reading may be टाकारी-विनिर्गताय ।

7 In No. 23 it is 'कोशले तुम्बुना वास्तव्याय' and in this plate also the same passage is probably written which Dr. Mitra reads सर्व्वबाधाशून्याय

8 In No 23 भट्टश्रीशोभनसुताय is clear. Since the donee, *Sri Mahattama*-Sādhāraṇa, is having the same *gotra*, *pravara* and *Sakha* including the place of migration, Tākārī, we need not doubt that his father's name must be Bhaṭṭa Srī Sobbana as is clearly written in No. 23 in line 13.

9 Read दत्ता

10 Dr. Mitra reads परदत्तनि and puts a question-mark.

11 Read अग्नेरपत्यं प्रथमं

12 Dr. Mitra reads 'यः काञ्चनश्रीञ्च' । But, it should be 'यः काञ्चनं गाञ्च' as per in No. 22-A, line 22.

२७ हृणाति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ ॥

२८ तड़ागानां सहस्राणि वाजपेयशतानि च । गवां कोटि प्रदानेन भूमिहर्त्ता

२९ न शुद्ध्यति ॥ हरते हारयेद्यस्तु मन्दबुद्धिस्तु मोहितः ।[13] सु(स)बद्धो वारुणैः पा-

३० शैस्तिर्य्यग्योनिं स गच्छति ॥ सुवर्णमेकं गामेकां भूमेरप्यर्द्धमङ्गुलं । हृ-

३१ रन्नरकमाप्नोति यावदाभूतसंप्लवं ॥ स्वदत्तां परदत्तां वा यो हरेत वसु-

३२ न्धरां । स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ आदित्यो

३३ वरुणो विष्णुर्ब्रह्मासोमो हुताशनः[14] । शूलपाणिश्च भगवा-

३४ नभिनन्दंति भूमिदं ॥ सामान्योयं धर्म्मसेतुर्नृपाणां[15] । काले का-

३५ ले पालनीयो भवद्भिः । सर्व्वानेतं भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रा-

३६ मभद्रः ॥ इति कमलदलाम्बुविन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

३७ सकलमिदमुदाहृतञ्च बुद्ध्वा नहि पुरुषैः परकि(की)र्त्तयो विलोप्याः । सक-

३८ लभूपालमौलिमालाविलसन्माणिक्यमयूखव्राताभिमण्डितांघ्रिकमल-

३९ युगलः प्रचण्डदोर्द्दण्डमण्डलाग्रखण्डितारातिमत्तमातङ्गविम्बकुम्भ-

४० रत्नफल[16]प्रसाधिताशेषरणमहीमण्डलः ॥ यस्साधारणनाम्नि मन्त्रितिल-

४१ के विन्यस्य सर्व्वागमं[17] धैर्य्योदन्वतितीव्रतेजसिधराराज्यस्य विप्रोत्तमे । नाना-

४२ ख्यानकविस्तरामृतरसास्वादादमन्दस्फुरत्[18] सन्तोषात् सुखमन्वभूद्विर-

४३ तं पृथ्वीशचूड़ामणिः ॥ ज्ञेयाशेषार्थशास्त्रस्मृतिविमलधिया वेदवेदाङ्गवि-

४४ द्या-शिक्षाकल्पेतिहासः(स)[19]प्रकटसुरगुरुः(रु)प्राप्तभूयिष्ठधाम्नः[20] । नाम्ना साधार-

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13 मन्दबुद्धिस्तमोवृतः is the reading in the other inscriptions.

14 Dr. Mitra wrongly reads गजाननः

15 *Daṇḍa* is not necessary.

16 This faulty reading of Dr. Mitra should be substituted as मत्तमातङ्गविमुक्त-मुक्ताफल

17 Dr. Mitra reads विन्यस्य सत्यागामं

18 Dr. Mitra wrongly reads नानास्थानकविस्तरामृतरसास्वादादमन्दं स्फुरन्

19 Dr. Mitra reads शिक्षां कल्पं जहासुः which is not correct.

20 Dr. Mitra reads प्राप्तभूमिष्ठधाम्ना

४५ णेन द्विजवरविधिना मन्त्रिणा यस्य राज्यं नित्याद्यं[21] सोयमूढ(मुच्चै)स्त्रिजग-

४६ तिविदितो धर्म्मकन्दर्पदेवः[22] ॥ परममाहेश्वरपरमभट्टारक-

४७ महाराजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधि-

४८ पतिश्रीमहाशिवगुप्तदेव[23] पादपद्मप्रवर्द्धमान विजयराज्ये एकत्रिंशत्तमे

४९ सम्वत्सरे। मार्ग शुदि तिथौ त्रयोदश्यां स्वष्टङ्केनापि[24] सम्वत् ३१ मार्ग-

५० शुदि १३। लिखितमिदं त्रिकली ताम्रशासनं महासान्धिविग्रही राणक श्रीम-

५१ ल्ल॰दत्त प्रतिवद्धकायस्थ[25] श्रीमा[हु]केन प्रियङ्करादित्य सुतेनेति॥ प्रणीतं कोस-

५२ लेन्द्रेण प्रतिवोध्य महत्तमं। श्रादत्तपुण्डरीकाक्षः शासनं ताम्रनिर्म्मितं॥

५३ उत्कि(की)र्ति(र्णि)तं माधवेन वासुसुते[नेति॥][26]

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21 In No. 23 the reading is निळ्यूंढ

22 Dr. Mitra reads वर्म्मकन्दर्पदेवः

23 Dr. Mitra reads श्रीमहादेवगुप्तदेव

24 In No. 23 it is यत्राङ्केनापि

25 Dr. Mitra reads प्रतिशुद्धकायस्थ

26 Dr. Mitra reads 'वासप्रति + + ।' We fill the gap with the help of No. 23.

NOTES.

In August, 1882, Dr. Rajendra Lala Mitra received this set of copperplates from Mr. C. H. Tawney for publication. It is stated that in 1879 these plates were discovered from about 3 feet underground at Chaudwar (Cuttack district) on the left bank of the Mahānadī. Mr. J. Winterscale secured the plates and sent them to Mr. Tawney. Dr. Mitra edited the plates in *P.J.A.S.B.* Vol. *LI*, 1882 pp. 9-14 ff. According to him, the plates measure 8.8″×5.6″ each A coppering passed through all the three plates on which the royal seal was affixed but subsequently lost with the ring.

Dr. Mitra's reading is defective. But, fortunately, Dr. Fleet edited another set of copperplate grant in *E.I. III*, pp. 345-51 ff. which was issued by the same king in the same date and to the same donee. As Dr. Fleet edited the other set with estampages, we got the opportunity to make a comparative study of these records and to mark necessary corrections therein.

NO. 25

KALIBHANA PLATES OF JANAMEJAYA MAHĀBHAVAGUPTA

ALIAS

DHARMAKANDARPA

(R. Y. 34)

1. Donor ... ... Janamejaya Mahābhavagupta *alias* Dharmakandarpadeva.

2. Titles ... ... *Paramamāheśvara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara* and *Trikaliṅgādhipati*.

3. Place of issue ... Suvarṇapura-Vijayakaṭaka.

4. Date The 34th *R.Y.*, Āśvina, the 8th *tithi* of the dark - fortnight.

5. Officers ...
   (1) Sādhāraṇa, the *Sāndhivigrahin*
   (2) *Rāṇaka* Dhāradatta
   (3) Iyoka, the son of Śrīyapa (engraver)

6. Topography
   (1) Kośala-deśa (C)
   (2) Tokkāra *Vishaya* (Dt.)
   (3) Konnayillā-grāma (V)
   (4) Śrāvasthi (C)
   (5) Muktāvati-grāma (V)
   (6) Sadākaṭaka (Town)
   (7) Añjaṇi-grāma (V)

7. Donee .. .. Śri Devu, the son of Gāṅgey and the grandson of Arjuna of Kāśyapa *gotra*, Kāśyapa - Vatsa - Naidhruva *pravara* and who belonged to the Ṛigveda of Kāladeśi śā*khā*.

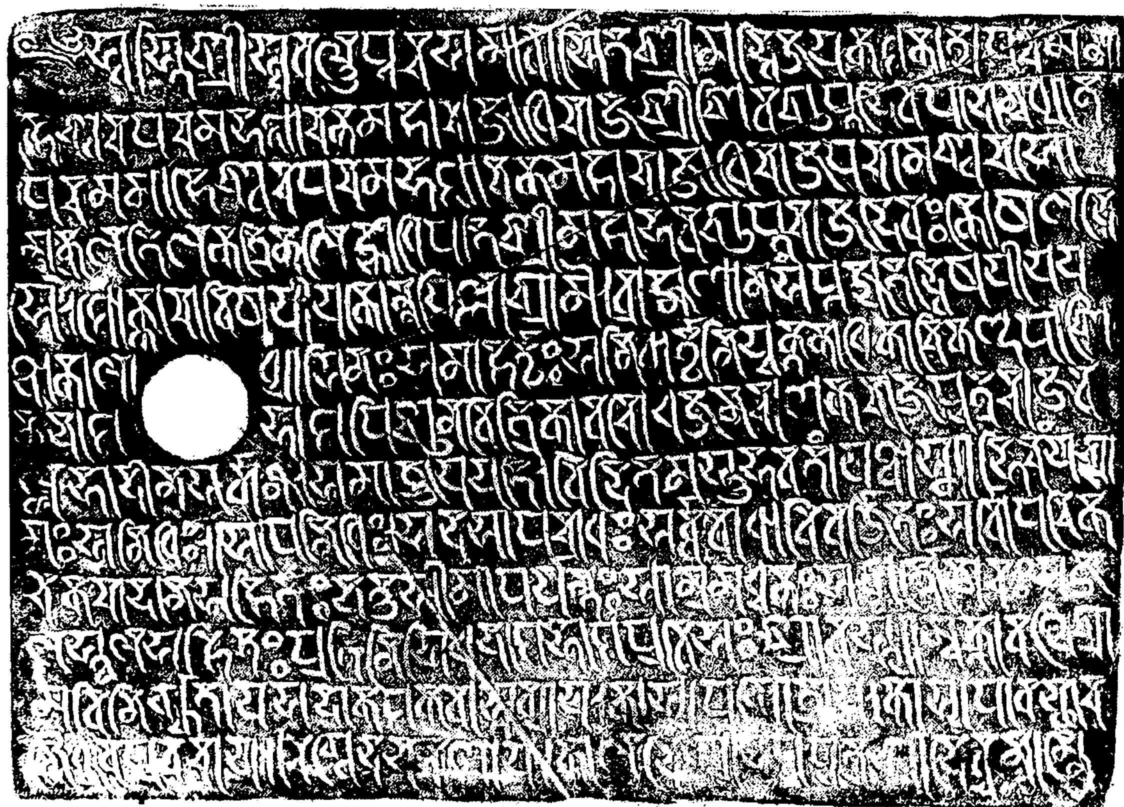
8. Authority...... *I.H.Q.* Vol. *XX* pp. 245-50 ff. Jointly edited by Dr. D.C. Sircar and P.C. Rath.

9. Remarks ... ... Takkāri may be identified with टक्कारिका of Madhya-bhārat (Vide *E.I. III*, pp. 350)

No. 25 PL. IX

KALIBHANA PLATES OF MAHĀBHAVAGUPTA JANAMEJAYA
(R. Y. 34)

1st Plate P. 153



TEXT

1st plate

१ ॐ स्वस्ति [।।] श्रीसुवरण(र्ण)पुरसमावासितश्रीमद्विजयकटकात् । परममा-

२ हेश्वरपरमभट्टारकमहाराजाधिराज श्रीशिवगुप्तदेवपादानुध्यात-

३ परममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वरसो-

४ मकुलतिलकत्रिकलिङ्गाधिपति श्रीमहाभवगुप्तराजदेवः कोष(श)लदे-

५ से शे)* ।टोवकारविषयीय कोन्नपिल्लाग्रामे* । ब्राह्मणान् संपूज्य तद्विषयीय य-

६ थाकालाध्यासिनः समाहर्तृ: सनि(न्नि)धातृ नियुक्तकाधिकारिक[द]एडपाशि-

७ कचाटभाटपिशुनवेत्रिकावरोधजनराणकराजपुत्रराजव-

८ ल्लभादीन् सर्वान् (।) समाज्ञापयति[1] विदितमस्तु भवतां यथास्माभिरयं ग्रा-

९ मः सनिधिः (।) सोपनिधिः (।) सदसा(शा)पराधः सर्व्वबाधाविवर्जितः सर्वोपरिक-'

१० रकरादानसहितः चतु[:]सीमापर्यन्तः साम्रमधुकः सगर्त्तोषरः सज-

११ लस्थलसहितः प्रतिनिसि(षि)ध(द्ध)चाटभाटप्रवेसः(शः) श्रावस्त्यां मुवतावथि-(ति)ग्रा-

१२ मविनिर्गताय सदाकटकवास्तव्याय* । कास्य(श्य)पगोत्राय* । कास्य(श्य)पा-वच्छार[1]

१३ नैध्रुव प्रवराय* । रि(ऋ)ग्वेद् चरणाय* । कालदेशीभट(ट्ट)पुत्र श्रीदेवुनाम्ने

2nd plate; 1st side

१४ अग्निशिग्रामे(म) वास्तव्याय गाङ्गेयसुताय* । अर्जुननप्त्रे सलिलधा-

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* Danda is not necessary.

1 Read वात्स्य

१५ रापुरस्सर[ं] ।* चन्द्रतारकाक्षितिसमकालोपभोगाय मातापित्रोरात्मन-

१६ श्च(श्च) पुण्ययसो(शो)भिवृद्धय(ये) ताम्ब्र(म्र)सा(शा)[स]नेनाकरीन्द्र(कृ)त्य-
प्रतिपादितमित्यवगत्य स-

१७ मुचितभे(भो)गभागकरहिरण्यादिकमुपनयद्भिः भवद्भिः सुखेन प्रतिवस्त-

१८ व्यमिति । भाविभिश्च(श्च) भूपतिभिर्द्दत्तिरियमस्मदीया धर्म्मगौरवादस्मदनु-

१९ रोधाच्च स्वदत्तिरिवानुपालनीया । ता(त)था चोक्तं धर्म्मशास्त्रे । वहुभिर्व्वसुधा द-

२० त्ता राजभिस्सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥]

२१ माभू[द]फल[श]ङ्का वः परदत्तेति पार्थिवा[:] स्वदानात्फलमानन्त्यं परद-

२२ त्तानुपालने । [।] षष्ठिम्बर्ष सहस्राणि स्वर्ग्गे मोदति भूमिदः । आक्षे-

२३ प्ता चानुमन्ता च (।) द्त्रावेव नरकं ब्रजेत् [॥] अग्नेरपत्यम् प्रथमम् सुवर्ण्ण-

२४ म्[2] भूर्व्वैष्णवी सु(सू)र्य्यसुत(ता)श्च गावः [।] यः काञ्चनम्(नं) गां चा(च) महीञ्च दद्यात् (।)

२५ दत्तास्त्रयस्तेन भवन्ति लोके(काः) ।[।] आस्फोटयन्ति पितरं(रो) वल्गयन्ति पितामहा[:] [।]

२६ भूमिदाता कुले जातः स नत्रा(स्त्रा)ता भविष्यति [॥] भूमि[ं] य[:] प्रतिगृह्ना-(ह्णा)ति यश्च

२७ भूमिमीन्द्र यच्छति[3] । उभौ तौ पुण्यकर्म्माणौ नियतम्(तं) स्वर्ग्गगामिनौ ॥

2nd plate; 2nd side

२८ ता(त)ड़ागानां सहस्राणि वाजपेय(यै)स्तथौ(थै)व च [।] गवां कोटि प्रदानेन भूमिहर्ता

२९ न शुध्यति ।[।] हरते हारयते [य]स्तु मन्दबुद्धिस्तमोवृतः [।] स(स) वद्धो वारुणै-(णैः) पासो(शै)ति(स्ति)-

३० र्यक्(ग्)योनि:(निं) स गच्छति ।[।] सुवर्णमेकं गामेकां भूमेरप्यर्द्धमङ्गुलम् । हरन्न-

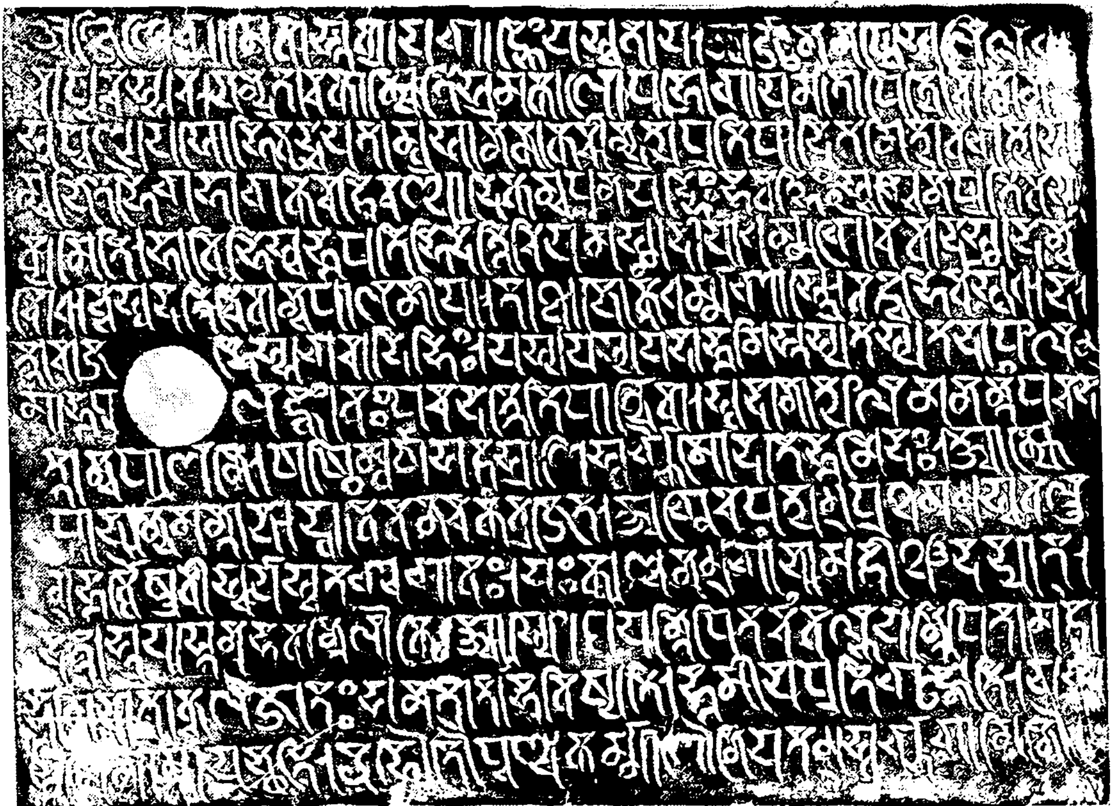
2 Read अग्नेरपत्यं प्रथमं सुवर्णं

3 Read भूमिं प्रयच्छति ।

No. 25 PL. X

KALIBHANA PLATES OF MAHĀBHAVAGUPTA JANAMEJAYA

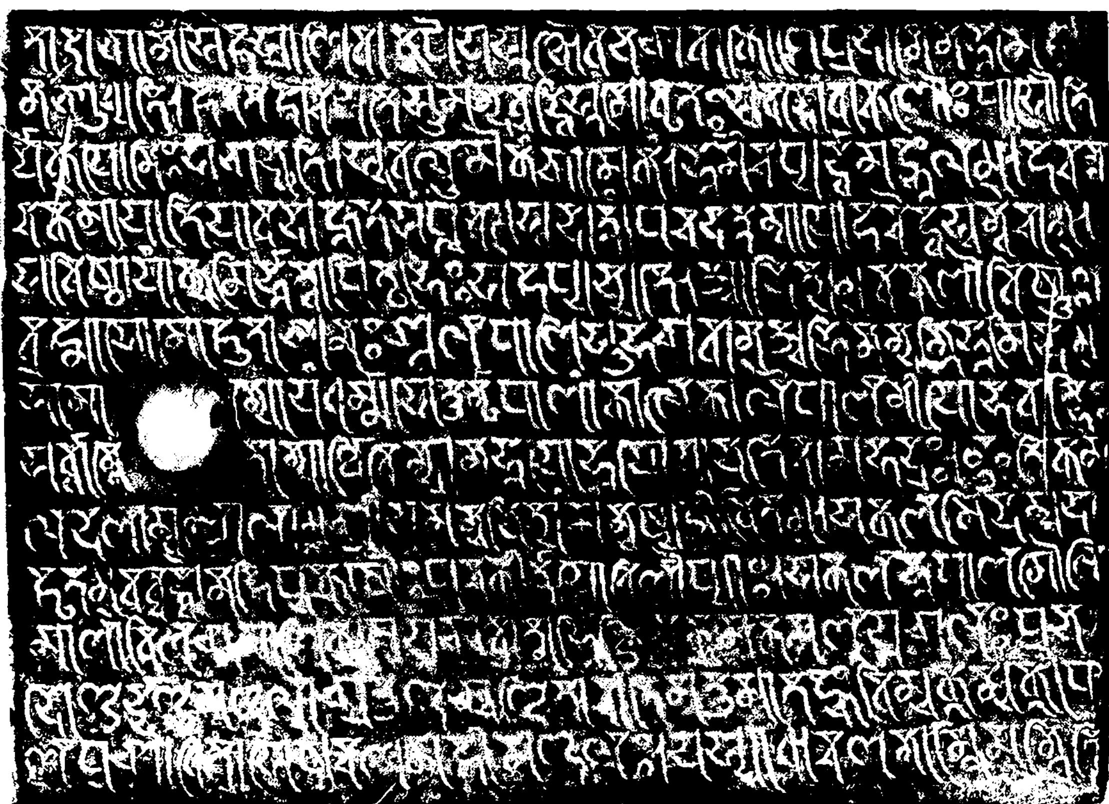
2nd Plate; 1st Side PP. 153-154



No. 25 PL. XI

KALIBHANA PLATES OF MAHABHAVAGUPTA JANAMEJAYA

2nd Plate; 2nd Side PP. 154-155



३१ रकमायाति यावदां(दा)हू(भू)तसंप्लवम् [॥] स्वदा(द)त्तां परदत्त(त्ता)म्बा यो हरेद्व(त व)सुन्धराम् [।]

३२ स विष्ठायां कृमिर्भू त्वा पितृभिः सह प्च(प)च्यते [॥] आदित्यम्(त्यो) वरुणो विष्णुः

३३ ब्रह्मा सोमो हुताशनः [।] शूलपाणिस्तु भगवान् अभिनन्दन्ति भूमिदम् [॥]

३४ सामान्यो[ऽ]यं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः [।]

३५ सर्व्वान्ने(ने)तान्पा(न्भा)[विनः पा]र्थिवेन्द्रान(न्) भूयो भूयो याचते रामचन्द्रः [।] इति कम-

३६ लदलाम्बु[विन्दु]लोलां श्री(श्रि)यमनुचिन्त्य(न्त्य)मनुष्यजीवितम्(तं) [च] । सकलमिदमुदा-

३७ हृतम्(तं) व(च) बुद्ध्वा नहि पुरुषौ.(षैः) परकीर्त्तयो विलोप्याः ।[।] सकल-भूपालमौलि-

३८ मालावलग्नमाणिक्यमयूखव्राताभिरञ्जितक्रमलयू(यु)गलः प्रच[ण्ड]-

३९ दोर्द्दण्डमण्डलाग्रतुण्डखण्डितारातिमत्तमात्तङ्गविमुक्तमुक्ताफ-

४० लप्रशा(सा)धितासे(शे)षरणमहीमण्डल च यस्साधारणनाम्नि मन्त्रिति-

3rd plate

४१ लके विन्यस्य सर्व्वागमे ग्रामो(धैर्य्यो)दन्व(?)ततात्रतेजसिधुरं राजस्य विप्रोत्त-

४२ मे [।] नानाख्यानकविस्तरामृतरसास्वादादनु(द)मन्दस्फुरत्संतोषात्सुखम-

४३ न्वभूदवि(?)तम्(तं) पृथ्वीशचूडामणिः [॥] ज्ञेयाशेषार्थशास्त्रस्मृतिविमलधि-

४४ यो(या) वेदवेदाङ्गविद्याशिक्षाकल्पेतिहासप्रकटसुरगुरुप्रागभू-

४५ मि(यि)ष्ठ धाम्ना [।] नाम्ना साधारणेन द्विजवरविधिना मन्त्रिणां(णा) यस्य राज्य[ं] नि-

४६ व्यूढ़ं सौ(शौ)र्य्यमुच्चैस्त्रि[ज]गति विदितो धम्म(र्म्म)कन्दर्पदेवः [॥] परममा-

४७ हेश्वरपरमभटा(ट्टा)रकमहाराजाधिराजपरमेश्वरसोमकु-

४८ लतिलकत्(त्रि)कलिङ्गाधिपतिश्रीजनमेजयदेवस्य प्रवर्द्धमाने

४९ वि[ज]ये(य)राज्ये सम्बत्सरे चतुस्त्रिंशत्तमे अ(आ)श्विन वदि अष्टम्याम्(म्यां) तिथौ

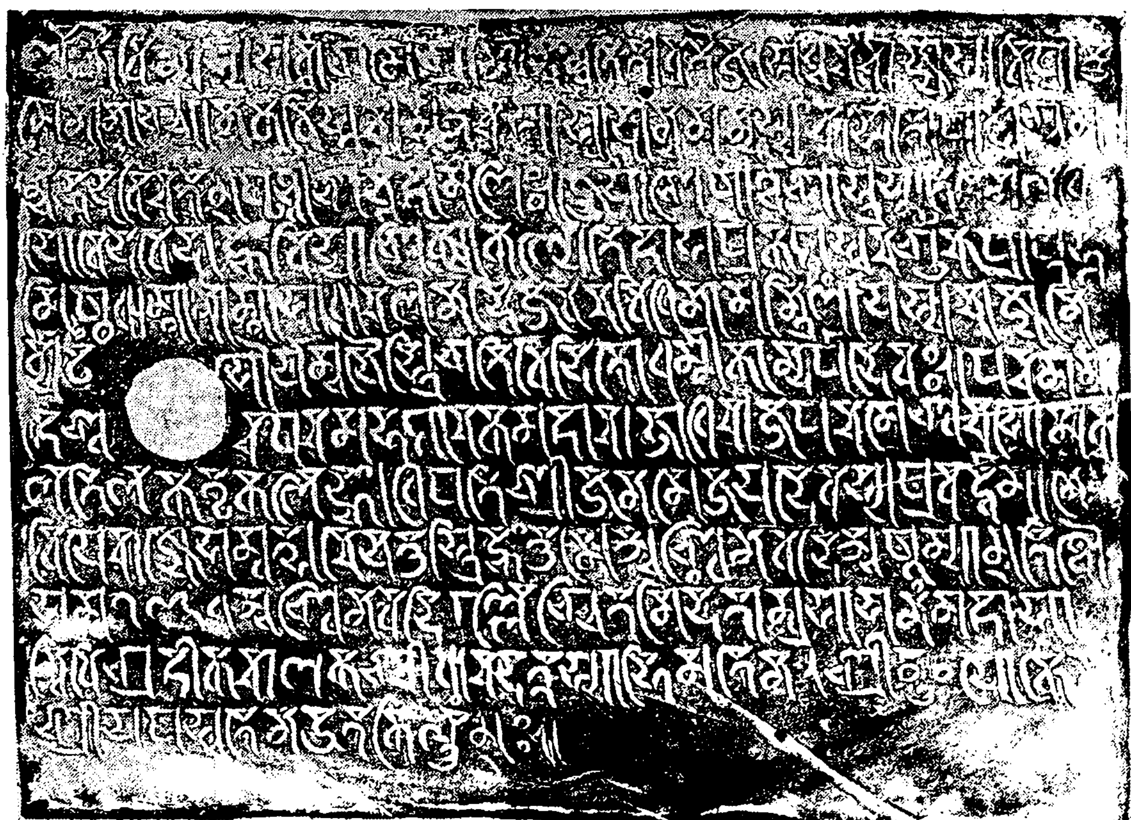
५० सम्बत् ३[४] अ(आ)श्विन वदि ८ ल्लि(लि)खितमिदं ताम्ब्र(म्र)सा(शा)सनं महासा-

५१ न्धिविग्रही(हि)क राणक श्रीधारदत्तस्याभिमतेन । श्रीईयोकेन

५२ श्रीयपसुतेन उत(त्)कि(की)र्ण्णम [॥]

KALIBHANA PLATES OF MAHĀBHAVAGUPTA JANAMEJAYA

3rd Plate PP. 155-156



NOTES.

These plates were discovered from the village of Kalibhana near Balangir town alongwith another set of copperplates (No. 17) and edited jointly by the late P. C. Rath of Balangir and Dr. D. C. Sircar in *I.H.Q.* Vol. *XX*, pp. 245-50 ff.

The set consists of three copperplates, each measuring about 8½" × 6¼". The ring, which should have been attached to the plates, is missing.

The learned editors give the substance of the document as follows :—

The charter was issued from the victorious camp stationed at Suvarṇapura by the *P. M. P.* Mahābhavagupta (I) Janamejaya, ornament of the Somakula, lord of Trikaliṅga and son of the *P. M. P.* Śivagupta, on the 8th day of the dark fortnight of the month of Āśvina in the 34th year of the king's reign. Line 46 of the record suggests that the king assumed the *viruda* Dharmakandarpa probably during the latter years of his reign (cf. Nos. 23 and 24). The charter records the grant of a village called Konnayillā in the Tokkārā *vishaya* of the Kośaladeśa in favourof the Bhaṭṭaputra Devu who was the son of Gāṅgeya and grandson of Arjuna and was an immigrant from Muktāvathi in Srāvasthi. It is interesting to note that the Brāhmaṇa is described as a *Kāladeśin* and as both *aññjiṇigrāma-vāstavya* and *Sadākaṭaka-vāstavya*. Sadākaṭaka, however, does not appear to be a place-name, and the passage probably indicates the fact that the donee whose home was at Aññjiṇigrāma had to live at the king's *koṭaka* or camp,* referred to in line 1, in pursuit

* Koṭaka cannot be taken in the sense of camp. It is the king's capital. (author)

of his business. The word *Kāladeśin* seems to mean an astrologer who indicated good and bad time. It is not improbable that Devu was an astrologer attached to the king's court.

The king's order refers to officers and others. The list has the same entries as in the case of No. 17 above with addition of *niyutaka* (governor of a territorial unit like the *āyuktaka*), *adhikārika* (Superintendent ?), *Chāṭa-bhaṭa*, *rāṇaka* (subordinate ruler) and *rājaputra* (cavalry officer; cf. Fleet, *CII., III*, p. 218). The privileges granted to the donee are also almost the same as in No. 17. Vv. 14-15 refer to the king's minister (*mantritilaka*), the Brāhmaṇa Sādhāraṇa, son of Śobhana, was the *dūtaka* (executor) of the Satallamā grant of the 8th year of Mahābhavagupta (No. 20) ··· ··· ··· ···

The charter was written at the instance of Dhāradatta, the minister for peace and war, who apparently succeeded Malladatta in the office The record was engraved by Iyoka, son of Yapa.

The learned editors identify Suvarṇapura with the modern Sonpur in Balangir district, and Tokkārā with Tukrā, 14 miles to the east of Bargarh in Sambalpur district. Regarding other places, namely Añjiṇigrāma and Konnayillā, they are not able to identify them.

NO. 26

ORISSA STATE MUSEUM PLATES OF MAHĀŚIVAGUPTA – YAYĀTI (II)

(R. Y. 4)

1. Donor ... ... Mahāśivagupta - Yayāti, son of Mahābhavagupta.

2. Titles .... *Paramamaheśvara - Paramabhaṭṭaraka - Mahārāja-dhirāja - Parameśvara* and *Trikaliṅgadhipati*.

3. Place of issue ... Vinītapura

4. Date . . .. The 4th Regnal year of Yayāti, Kārttka-Śu. di, 5th *tithi*.

5. Officers ... ... The *Mahāsandhivigrahi, Rāṇaka* Srī Chhichaṭeśvara; the *Mahākshapaṭala*, Śrī Sānti Nāga and the engraver, Śrī Yallāka.

6. Topography ... (1) Oḍra - deśa (C)
   (2) Gaṇḍitama-*Vishaya* (Dt.)
   (3) Kuḍukulo-khaṇḍakshetra (V)
   (4) Śrāvasti (P)
   (5) Likhaḍiyā-grāma (V)

7. Donee ... ... Śrī Kāko, son of Madhu and grandson of Bhaṭṭaputra Dāmodara of Kauśika *gotra*, and Tririṣi *Pravara* and who came from the village of Likhaḍiyā of Śrāvasti.

8. Authority ... ... To be edited in *O.H.R.J.* Vol. *XII* by the author.

9. Remarks ... ...

TEXT

1st plate

१ ॐ[1] स्वस्ति [॥] श्रीविनि(नी)तपुरात(त्) समावाशि(सि)तश्रीमत(त्)विजय-
कटकात् [।] [स्व-

२ स्त्य]स्तु समस्तस(श)त्रु(तृ)नृपतिप्रारब्धसेवावधिर्व्यग्राकारविनीतदूतनिचित[2]स्यामा-
श्रम[3]-

३ [ज्ञा ?]रतः । धर्म्मार्थोचितशास्त्रनिश्चितनयव्यापारपौरप्रजाख्यातामात्यम-

४ ताद् विनीतपुरतो[ऽ]न्यर्थप्रसिद्धाह्वयात् ॥ [१] सोमादि स्वकुलोद्गतक्षितिभुजां देवत्व-

५ भाजामपि क्ष्मापा[4]श्चात्ममनोभिवाञ्छि[त] प्रतिप्रेप्सानुरूपश्रियः । नागाना-

६ मत्र(न्त्र)भूत(त) सौहृदजुषामाकस्मिकानुग्रहा यज्जन्माग्रहणक्षणस्त्रिभुवने क्षे-

७ माय[वै]लक्षित्:(तः) ॥ [२] प्रख्याताख्ययुधिष्ठिरान्वयमहासिंघा(हा)सना-

८ रोहण व्याप्या(पा)रावसराहितोत्सवमनो लोकाभिनन्धो(न्दो)दयः [।] निः-

९ शेषागमतत्ववेतृ विमलप्रज्ञावलाल[ं]कृतः स्फूर्ज्जत्सौर्य्यविनिर्ज्जितोर्ज्जि-

१० तरिपुक्ष्मापालवेलोद्गमः ॥ [३] सप्तद्वीपविभूषणं क्षितितलं य[:] प्रोद्-

११ याल[ं]कृतत्प्रोतस्थित[5] सोमराज विभूतामुन्नेत्तमन्यै द्यतः । देवः श्रीजन-

१२ मेजयस्तदधुना तत्रावतीर्य स्वयं तक्क(र्का)र्यमिति यः कृतावतरणः स श्रीयया-

१३ ति प्रभुः ॥ [४] परममाहेस्व(श्व)रपरमभट्टारकमहाराजाधिराज-परमे-

१४ श्वर-सोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमहाभवगुप्तरा—

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1 Expressed by a symbol

2 Read विदित

3 The meaning is not distinct

4 Read क्ष्मापा

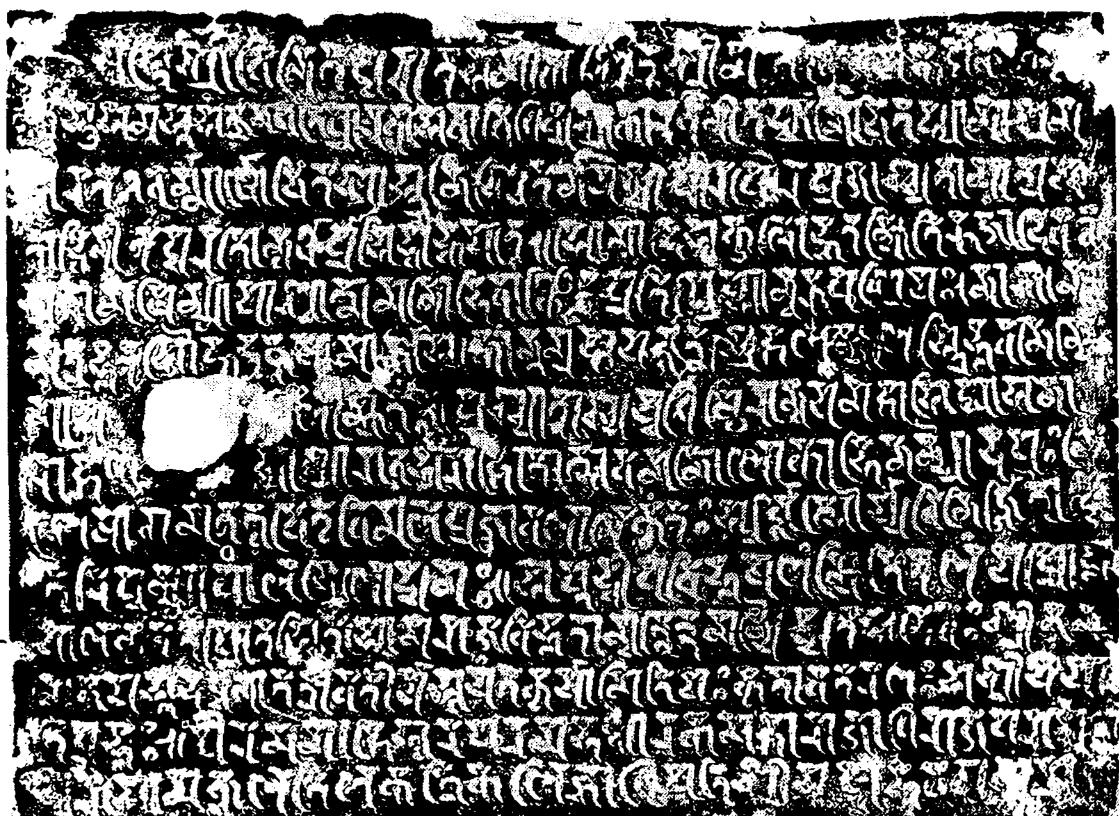
5 It may also appears as तद्योतस्थित which would give a better sense and the letter प्रो is also doubtful.

No. 26

PL XIII

ORISSA STATE MUSEUM PLATES OF YAYĀTI (II), R. Y. 4

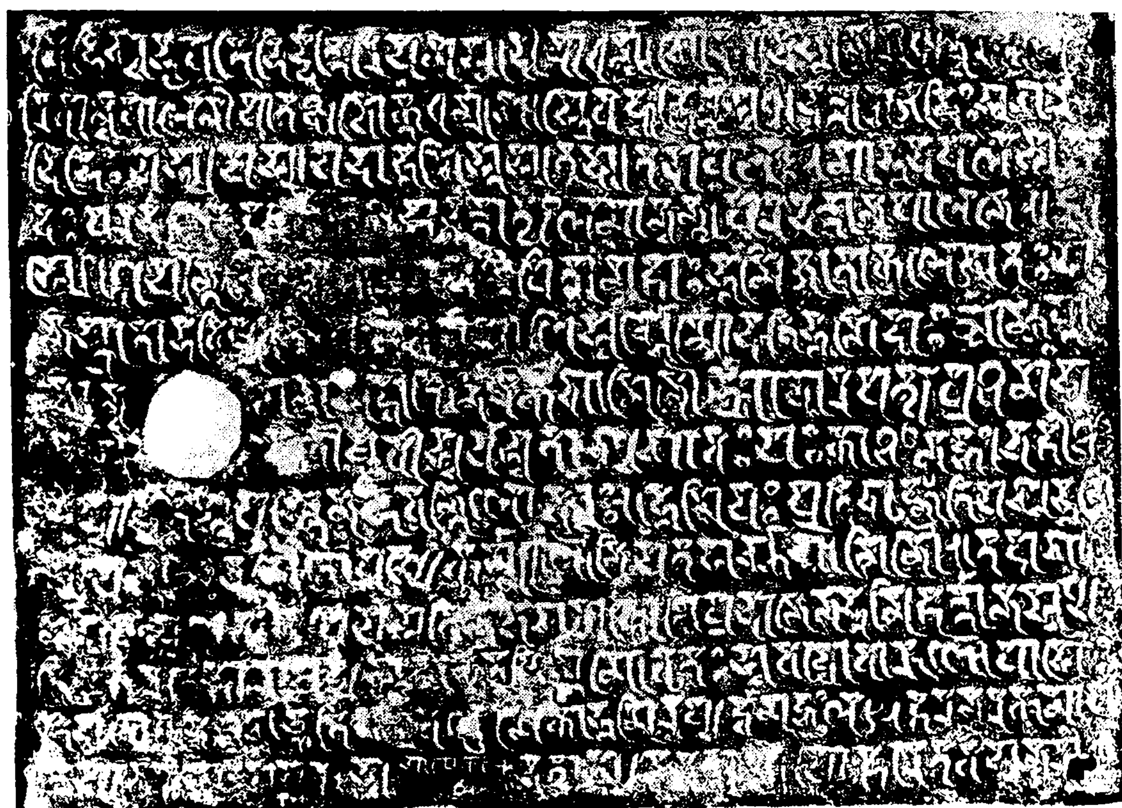
1st. Plate P. 160



No 26 PL. XIV

ORISSA STATE MUSEUM PLATES OF YAYĀTI (II)

2nd Plate; 1st Side P. 161



2nd plate; 1st side

१५ जदेवपादानुध्यायी ॥* परममाहे[श्व]रपरमभट्टारक-महाराजाधिराज-

१६ परमेश्वर-सोमकुलतिलक-त्रिकलिङ्गाधिपति श्रीमहाशिवगुप्तरा-

१७ जदेवः कुस(श)ली । ओड्र देसे(शे) ।* गण्डतमविषय(ये) कुडुकुलोखण्ड-
क्षेत्रे

१८ तद्विषयीय ब्राह्मणाना[ ] पुत्त[6] यथाकालाध्यासिनः समाहर्तृ: सन्निधातृ(तृ) नि-

१९ युक्तकाधिकारिक-दाण्डपासिक ।* चाट-भाटपिसुल(न)-वेत्रिकावरोधजन-राणक-रा-

२० जपुत्र-राजवल्ल(ल्ल)भादीन् समाज्ञापयति [।] विदितमस्तु भवता[म्]* यथास्माभि-

२१ रय[ं] ग्रामः सनिधिः सोपनिधिः सदसा(शा)पराधं सर्व्वबा-

२२ धाविवर्ज्जितः स्सो(सो)परिकरादानसहितः श्च(च)तुःसीमापर्य-

२३ न्तः साम(म्र)मधुकः सगर्त्तोष(स)रः सज[ल]स्थलसहितः द्ध(अ)चाटभट-
प्रवेस(श)स-[7]

२४ : ।* कौसि(शि)कगोत्रा(त्र)त्रिरि(ऋ)षय प्रवराय आवस्थीलिखडियाग्रामविनि-
र्गता-

२५ य ।* सदा कटकवास्तव्याय भट्टपुत्रदामोदरनप्त्रे मधुसुताय ।* श्रीका-

२६ कोनाम्ने सलिलधारापुरस्सर(रे)[ण] आचन्द्रतारकार्कक्षितिसमकालोपभो-

२७ गार्थः(र्थं) मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेनाकरीकृ-

२८ त्य प्रतिपादित [: ।] इत्यवगत्य यथा दीयमानकरभरहिरण्यभोगभागा-

२९ [दिकं च] ददद्भिः भवद्भिः सुखेन प्रतिवस(स्त)व्यमिति । भा-

2nd plate; 2nd side

३० विभिश्च भूपतिभिर्द्दत्तिरियमस्मदीयाध(द्ध)र्म्मगौरवादस्मानुरोधाच्च स्वदत्ति-

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Danda is not necessary.

6 The two letters, after the word ब्राह्मणाना[ं], are not intelligible. Probably the word 'पुत्त' is a mistake for 'संपूज्य' or 'पूज्य'

7 The letter सः is superfluous.

३१ रित्रानुपालनीया [।] तथा चोक्त' धर्म्मशास्त्रे [।] वहुभिर्व्वसुधा दत्ता राजभिः सगरा-
३२ दिभिः [।] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फल'(लम्) ।[।] माभूदफलस-
(श)ङ्का
३३ वः परद[त्तेति पार्थिवः ।] स(स्व)दत्तात्फलमानन्त्य' परदत्तानुपालने ॥ आ-
३४ स्फोटयन्ति [पितरो वल्गयन्ति] पितामहाः [।] भूमिदाता कुले जातः(ता) स-
३५ नंस्त्राता भविष्य[ति ॥ षष्ठि वर्ष सहस्रा]णि स्वर्गे मोदति भूमिदः [।] आक्षेप्ता
३६ चानुमन्ता च द्वौ तौ नरकवासिनौ[8] ।[।] अग्नेरपत्य['] प्रथम' सु-
३७ [वर्ण'] भूर्वैष्णवी सूर्य्यसुताश्च गावः [।] यः काञ्चन['] ङ्गां(गां) च [म]हीञ्च
३८ [दद्यादत्तास्त्रयस्तेन भवन्ति लोकाः ॥ भूमिं यः प्रतिगृह्णाति यश्च भूमिं
३९ प्रयच्छति [।] [उभौ तौ][9] पुण्ये(ण्य)कर्म्माणौ नियत['] स(स्व)र्ग्गगामिनौ ॥ तडागा-
४० नां [सहस्रेण वाज]पेय स(श)तानि च [।] गवा['] कोटि प्रदानेन भूमिहर्त्ता
न सु(शु)ध्य-
४१ ति [॥] [हरते हारयते[10] हारयेद्दूयस्तु मन्दबुद्धिः त]मोवृतः [।] स्व(स)वद्धो
वारुण्यै(णैः) पासै(शै)-
४२ [ति(स्ति)र्य्यग्योनिं स गच्छति ॥ गामेकां स्वर्ण]मेकां [वा] भूमेरप्यर्द्ध मङ्गुल' ।
हरन्नरकमाया-
४३ [ति यावच्चन्द्रदिवाकरम् ॥] स्व गामेका +[11] दत्तां [परदत्ताम्बा यो] हरेत वसु-
न्धरा[म्] ।

3rd plate

४४ [स विष्टा]यां कृमि[र्भूत्वा] पि[तृ]भिस्सह पच्यते ॥ [आदित्यो वरुणो विष्णु-
र्ब्रह्मा]-

8 This line is generally in other inscriptions read as "तान्येव नरके वसेत् ॥"

9 This line is not distinct; but, the missing words are shown by me within the brackets.

10 The word हारते is superfluous.

11 In smaller letters, the word गामेका and a plus (+) symbol, showing the latter addition, is inserted in between the letters स्व and द ।

ORISSA STATE MUSEUM PLATES OF YAYĀTI (II)

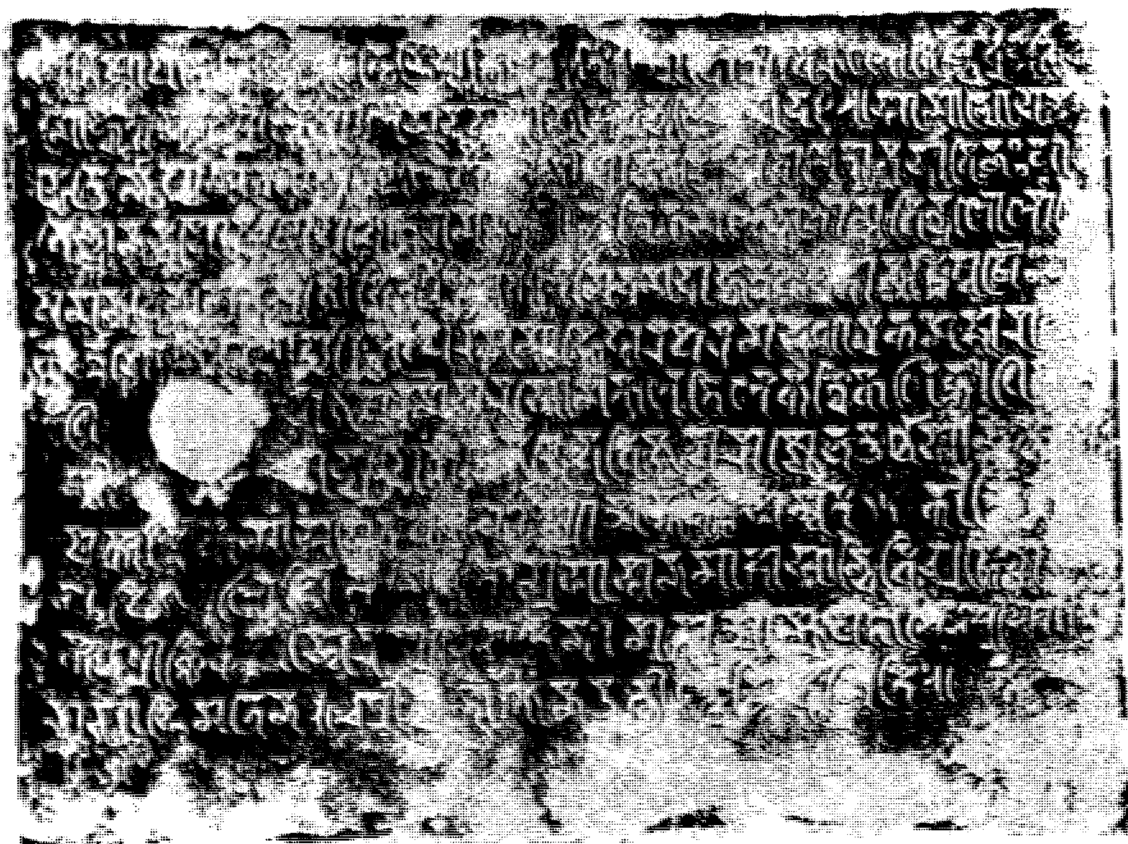
2nd Plate; 2nd Side PP. 161-162



No 26 PL. XVI

ORISSA STATE MUSEUM PLATES OF YAYATI (II)

3rd Plate PP. 162-163



४५ [सोमो]हुताशनः [।] शूलपाणिस्तु भगवानभिनन्दन्ति भूमिदम् ॥] सामान्योयं [धर्म्म]-

४६ सेतुर्नृपाणां काले काले पालनीयो भवद्भिः [।] सर्व्वानेतान् भाविनः पार्थि-

४७ वेन्द्रान् भूयो भूयो याचते रामभद्र[:] ॥ इति कमलदलाम्बुबिन्दुलोलां [श्रि]-

४८ यमनुचिन्त्य मनुष्यजीवितञ्च [।] सकलमिदमुदाहृतं च बुध्वा नहि प[रु]षैः पर-

४९ [की॥]र्तयो विलोप्या ॥ परममाहेस्व(श्व)रपरमभट्टारकमहाराजा-

५० धिराजपरमेस्व(श्व)रसोमकुलतिलकत्रिकलिङ्गाधिपति-

५१ श्रीमद्ययातिराजदेवविजयराज्ये चतु ४ साम(म्ब)त्सरी-

५२ य[12] कार्त्तिक(के) मास(से) सितपक्ष(क्षे)पञ्चम्या[यां] अङ्कतः सम्बत् ४ कार्त्तिक-

५३ सु दि ५ [।] लिखितमिद[ं] ताम्रसा(शा)सन[ं] मा(म)हासान्धिविग्रहिराण-

५४ कश्रीच्छिछटेस्व(श्व)रस्यावगतेन ।* महाक्षात्तपटलश्रीशान्ति-

५५ नागाभिमतेन ।* श्रीयल्लाकेन उत्कीर्णमिदमिति ॥[13]

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12 Read 'चतुर्थे ४ सम्बत्सरे

* *Danda* is unnecessary.

13 After this, there are two indistinct lines engraved which prove that the inscription is a palimpsestone.

NOTES.

In April, 1959, Sri B. V. Nath, the then Superintendent of Orissa Museum, gave me these plates for decipherment. But, as he took away the plates after a few minutes from me, it was not possible for me to read the complete text. Aftera lapse of about five years, in December, 1963 Mr. B. V. Raman, I.A.S., the Director of Cultural Affairs, Orissa, recovered them from Sri Nath and kindly handedover to me for decipherment and editing. The plates are now preserved in the Orissa State Museum, Bhubaneswar.

The set consists of three copperplates, each measuring about 8"×5.8". A ring which should have been attached to the plates is missing. Unfortunately, Sri Nath who secured the plates on behalf of the Museum in 1959 kept no record to furnish the find-spot and history of discovery of these copperplates. So, we name them as the 'Orissa State Museum plates of Mahāśivagupta Yayāti".

Purport.

Om. Hail ! From the prosperous and victorious town of Vinītapura, —

(Vr. 1) where all enemy - kings remain alert in performing their respective services (which they owe to their over-lord) in humble manner so that the capital-town (Vinītapura) appears like an *āśrama* (where hermits live), where from they (*the enemy kings*) convey their desires (to the overlord), which place (Vinītapura) is thus named by learned ministers who attained excellent popularity among the citizens (पौरप्रजा) by their award of justice, based on sound principles of *Dharmaśāstras* and *Arthaśāstras*; (*it is announced that*) :—

(Vr. 2) those kings (*in this glorious royal family*), being born from Soma (Moon), who have (*already*) attained spiritual figures (*after death*) in the celestial world (*and from whom*) several enemy -

kings had become recipients of wealth and charities in accordance to their desires; (*for instance*) the Nāgas (*or the kings of the Nāga family*) received their (*Viz. the ex-monarchs of the Somavaṁśa*) immediate support (*and*) help (*at the time of need*) which they (the Somavaṁśi kings) had taken (*as matters of*) great jubilation (उत्स्रव) and which (*action of those kings*) had been deemed by people as a reward to the mankind for sustenance of their happiness in all the three worlds.

(Vr. 3) A celebration of splendour (*which the world had seen*) at the time when the consecration of the great Yudhishṭhira had taken place, a parallel event of exultation had been experienced (by the people of the Kosala country) when the royal throne (of Kośala) was occupied by the great king Janamejaya, whose adorable glory had become a subject of hearty wel-come of the public; whose prowess and valour and determination are charming (*and they have been*) based on flawlessness owing to (*his*) observance of the śāstras (*or the rules prescribed therein*); whose commendable personality (*and*) power had taken the shape of luminary to dispel the gloom caused by the enemies;

(Vr. 4) whose mercy (*and*) charity have produced excellent results in all the seven islands (world) (*and*) who acquired many a great qualities or property (विभूति) equal to thos of Somarāja (the moon);[1] who is (*considered to be*) the Janamejaya (*son of the epic king Parikshita*) himself incarnated (*in the Kali-age.*)[2]

From him is born the illustrious king Yayāti who, at present, accomplished similar glorious deeds as his father (Janamejaya) had done.

The most devout worshipper, the *P. P. M. P.*, the ornament of the Somakula, the lord of Trikaliṅga, Mahāśivaguptarājadeva, who meditates on the feet of the *P.M.P.* the ornament of Somakula and

1. It conveys another sense namely that he acquired the wealth of a king named Somarāja.

2. The epic king Parikshita was killed by a snake. So, his son Janamejaya performed a *Sarpa - Yajña* to destroy the snake-race. But, finally he had shown mercy to them owing to a request made by the hermit Astika. Here also, Janamejaya had shown mercy to a Nāga king.

the lord of Trikaliṅga, the glorious Mahābhavaguptarājadeva being in good health, issues a command to the inhabitants and officials like *Samāhartṛi*, *Sannidhātṛi*, etc. of the district of Gaṇḍitama *vishaya* of Odhra-deśa,[3] to the effect that the village called Kuḍukulo-khaṇḍa-kshetra, has been given by him with all the rights on trees, on water, on lands and on collecting taxes from the cultivators and also making it free from oppressions by regular and irregular troops, by this charter, –

"Be it known to you that for the increase of the religious merit and glory of our father, mother and ourselves this village is granted, free from all assessments, by us with libations of water, to be enjoyed as long as the moon, the stars, the sun, the world would endure,—to Śrīkāko, son of Madhu and grandson of *Bhaṭṭaputra* Dāmodara who belonged to the Kauśika *gotra*, three-ṛishi *pravara* and who migrated from Likhaḍa village of Śrāvasthi and an inhabitant of Sadā-kaṭaka."[4]

[then follow the usual verses, quoted from the *Dharmaśāstra*].

The grant is made in the 4th regnal year of the king, *P. M. P.* Śrī Yayātirājadeva on the 5th day of the bright fortnight of the month of Kārttika, at the instance of the *Rāṇaka* Śrī Chhichhaṭeśvara, the *Sandhivigrahin*, and at the consent of the *Mahākshapaṭala* Śrī Sāntināga. It is engraved by Śrī Yallāka.

3. Probably Oḍhra-deśa.

4. It may also mean that the donee was a permanent resident of Kaṭaka (the capital town),

NO. 27

PATNA MUSEUM PLATES OF MAHĀŚIVAGUPTA YAYĀTI

(R. Y. 8)

1. Donor — Yayāti Mahāśivagupta Rājadeva

2. Titles ... ... *Paramamāheśvara - Paramabhaṭṭāraka, Mahārājādhirāja Parameśvara* and *Trikaliṅgādhipati.*

3. Place of issue — Vinītapura

4. Date ... ... The 8th regnal year, Mārgaśira, Śukla-paksha, the 13th *tithi.*

5. Officers ... ... (1) *Rāṇaka* Dhāradatta, *Mahāsāndhivigrahin*
   (2) Uchhavanāga, son of Allava (engraver)
   (3) Mādhava, son of Vāsu (melter)

6. Topography ... (1) Kosala-deśa (C)
   (2) Sunūlā - *vishaya* (Dt.)
   (3) Talakajja (V)
   (4) Mādhvila (V)
   (5) Kośala - Jalajaḍḍa (V)

7. Donee — Śrī Kāmadeva, son of Narasimha and grandson of Harsha of Kāśyapa *gotra* and Kāśyapa - Vatsa - Naidhruva *pravara* and belonged to the Mādhyandina - *śākhā* of Vājasaneya Charaṇa.

8. Authority ... ... *J.A.S.B.* Vol. *I*, (1905), New Series, pp. 14-16 ff. edited by Gaṅga Mohan Laśkar.

9. Remarks

TEXT

1st plate

१ ॐ स्वस्ति । श्रीविनि(नी)तपू(पु)रात् कटकात पर[म]माहेस्व(श्व)र परमभ-
२ ट्टारकमहाराजाधिराजश्रीमहाभवगुप्तराजदेवपा[दा]नू(नु)ध्यायी ।*
३ परममाहेस्व(श्व)रपरमभट्टारकमहाराजाधिराजपरमेस्व(श्व)र सो-
४ मकू(कु)लतिलकत्रिकलिङ्गाधिपतिश्रीमहासि(शि)वगू(गु)प्तराजदेवः कू(कु)-
स(श)-
५ ली:(ली) [॥] कोस(श)लदेशे ।* सनूलाविषयोयतलकञ्जग्राम सम्बन्धी
६ तुरदाशानरीय (?) नदो समेत भूमिश्चतुशी(सी)मया चिप्रे(प्र)-
७ वतः·········ब्राह्मणान्सम्पूज्य च(त)द्विषयीय
८ निषिद्ध चाटभटप्रवेशाकस्य ।* गोत्रप क श्यपावत् सा नैध्रु[व]प्रव-
९ राय[1] ।* वाद(ज)शेन मध्यन्दिन श(शा)खाध्यायी(यि)ने[2] ।* माधवीलविनि[र्ग]ताय
१० कोसल जलजड्ड वास्तव्याय ।* श्रीकामदेवनाम्ने ।* हर्ष नप्त्रे न-
११ रसिंहसुताय[सलिलधारा]पू(पु)र:सरमाचन्द्रताराक्कक्षितिसमकालोपभो-
१२ गार्थं मातापित्रोरात्मनश्च पुण्ययशोऽभिवृद्धये ताम्रशासनेना-
१३ करीकृत्य प्रतिपादी(दि)त इत्यवगत्य यथा दीयमान कर हिरण्य-

2nd plate; 1st side

१४ भोगभागादिकं ददद्भी:(द्भिः) भवद्भिः सुखेन प्रतिवस्तव्यमिति । भाविभिश्च भू-
१५ पतिभिर्दत्तिं(त्ति)रियमस्मदीया धर्म्मा(र्म)गौरवादस्मदनुरोधा च्च स्त्र दत्तिं(त्ति)रि-

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* *Danda* is unnecessary.

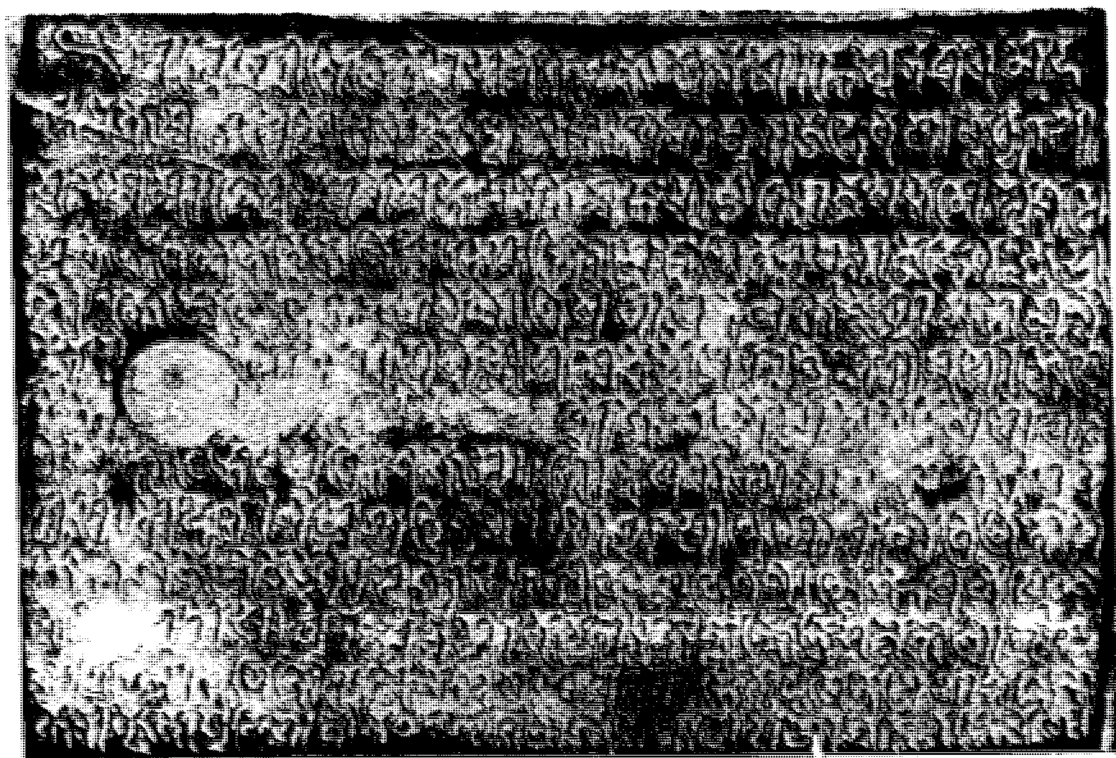
1 Probably the correct passage is काश्यपगोत्राय कश्यप-वत्स-नैध्रुव प्रवराय ।

2 Read वाजसनेय माध्यन्दिनशाखाध्यायिने

No. 27 PL. XVII

PATNA MUSEUM PLATES OF MAHĀŚIVAGUPTA - YAYĀTI, (R.Y. 8)

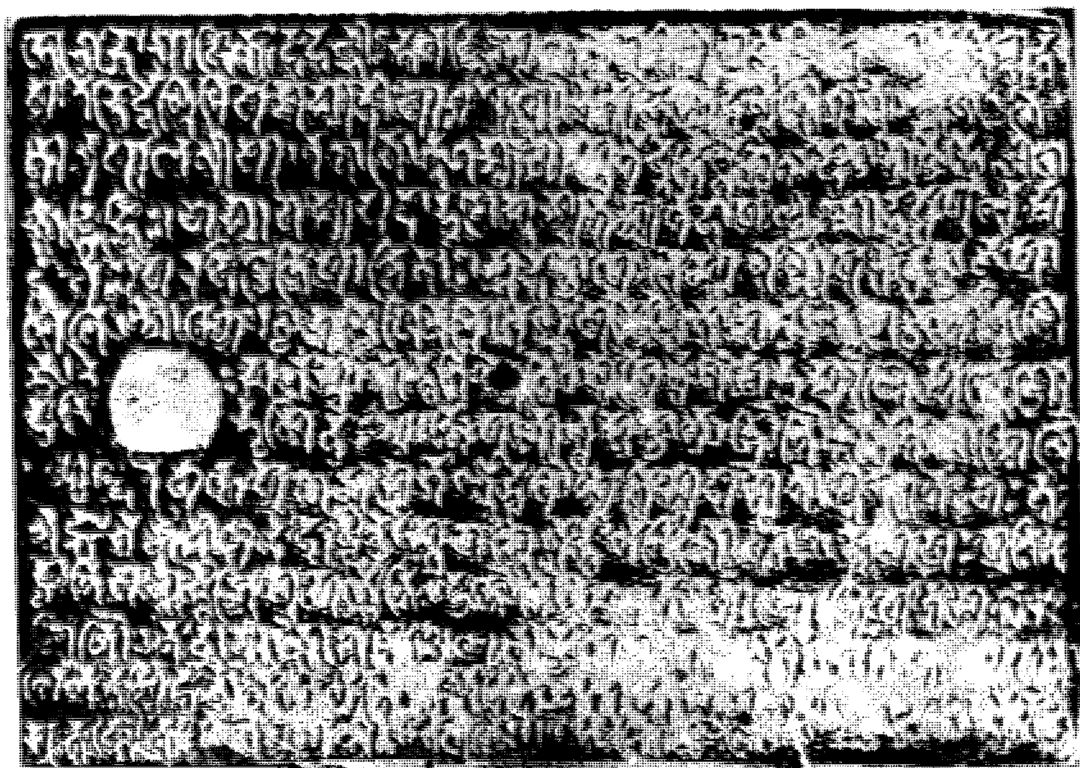
1st Plate P. 168



No. 27 PL. XVIII

PATNA MUSEUM PLATES OF MAHĀŚIVAGUPTA - YAYĀTI

2nd Plate; 1st Side PP. 168-169



१६ वानुपालनीया । तथाचोक्तं धर्म्मशास्त्रे[3] वहुभिर्व्वसुधादत्ताराजभिः सग-
१७ रादिभिः । यस्य यस्य यदाभूमिस्तस्य तस्य तदा फलः(लम्) [॥] माभूदफलस(श)-
१८ ङ्काव: परदत्तेति पार्थिवां(वाः) । स्वदत्ता फलमानन्त्यं परदत्तानुपा-
१९ लने [।] आस्फोटयन्ति पितरो वल्गयन्ति पितामहः [।] भूमिदाता कुले
२० जातः सनस्त्राता भविष्यति [।] षष्ठि[ं] वर्षसहस्राणि स्वर्गे मो-
२१ दति भूमिदः [।] आच्छेत्ता चानुमन्ता च तौ तौ नरकवासिनौ [॥]
२२ अग्नेरपत्यं प्रथमं सुवर्णं भूर्वैष्णवी सूर्यसुताश्च(श्च) गावः [।] यः काञ्च-
२३ नञ्चां च महीञ्च दद्याद्दत्तास्त्रयस्तेन भवन्ति लोकाः [।] भूमि[ं] यः प्रतिगृ-
२४ ह्णाति यश्च भूमि[ ] प्रयच्छति । उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगा-
२५ मिनौ [।] तडागाना[ं] सहस्रेण वाजपेय स(श)तेन च । गवां कोटि प्रदा-
२६ नेन भूमिहर्त्ता न सु(शु)ध्यति [।] हरति हारये(यति) द्य(य)स्तु मन्दबुद्धि-
स्तमोवृतः
२७ स वद्धो वारुणैः पासैः(शैः) तिर्यग्योनि[ं] स गच्छति ॥

2nd plate; 2nd side

२८ सुवर्णमेका(कं) गामेकां [च] भूमेरप्यर्द्धमङ्गुलं । हरन्नरकमायाति यावदा-
२९ हू(भू)ति(त)संप्लवं(वम्) ॥ स्वदत्तांपरदत्तांवा यो हरेत वसुन्धरां । स विष्ठायां
कृमिभू(र्भू)त्वा
३० पितृभिस्सह पच्यते [।] आदित्यो वरुणो विष्णु ब्रह्मा सोमो हुतास(श)नः [।]
३१ सू(शू)लपाणिस्तु भगवानभिनन्दन्ति भूमिदः [॥] सामान्योय[ं] न्ध(ध)र्म्मसे-
३२ तुर्नृपाणा[ं] काले काले पालनीयोभवद्भिः [।] सर्व्व(र्व्वा)नेतान(न्) भ(भा)-
विन(नो) पा-
३३ र्थिवेन्द्रा(न्द्रा){ नान } भूयो भूयो याचते रामभद्रः [।] इति कमलदलाम्बु-
३४ विन्दुलोलाश्रियमनुचिन्त्य मनुष्यजीवितञ्च । सकलमिदमु-
३५ दाहृतञ्च बुद्ध्वा नहि पुरुषैः परकीर्त्तयो विलोप्याः ॥ परममाहे-
३६ श्वरपरमभट्टारकमहाराजाधिराजपरमेस्व(श्व)रसोमकुलति-
३७ लकत्रिकलिङ्गाधिपतिश्रीमदुद्ययातिदवराजस्य विजयराज्ये साम्ब-

3 From here the learned editar gives no text upto the last word in the 35th line and remarks, "here occur the same thirteen verses as are found on plates G."

३८ त्सराष्ट्मे म(मा)र्ग्गशिरमासे शुक्लपक्षे त्रयोदस्यामङ्के सम्बत् ८

३९ मार्ग्ग शुदि १३ लिखितमिदं ताम्रशासनं महासन्धिविग्रहि राण-

४० कधारदत्तस्मा(स्या)त्मगतेन उत्त्ी(त्थी)तासनी शृीउच्छत्रणा(ना)गस-

3rd plate; 1st side

४१ र्म्पेणाल्लवसुतेन (।) उत्कीर्णं[ं] विज्ञानी माधवेन वासुसुतेनेति । सम्बे-

४२ दो जलजपर्णजला[ं]भाजीवितं मरण सन्तत संस्थं [।] भोगमुक्तोरतिनां

४३ प्रविलोक्या: कीर्त्तयो नृपतिभिर्नविलोप्या इति:(ति) ।[।] सो भूनृप: सो-

४४ मकुलाब्जभानु: स्वभावतुङ्गो निजपौरुषेण । य: कोस(श)ला

४५ पालनकौमुदिन्दु विजित्य चौ(चै)द्यान्बततान लक्ष्मीं ।। रामाह्-

४६ राश्चेदिप वद्ध[—]टान् स भट(ट्ट)पेड़ि प्रभृतिन्[U — —] मुण्ड़ं निह-

४७ ण्याहित शब्वंराम: स लक्ष्मणोरामइवाप्त से-

४८ तु: ।[।] तस्मात(त्) सुतो विष्णुरिवाजनेषु स दुर्गराजं र्म्बी(वि)घट प्रला-

४९ पं तृणाय चइ(चै)द्य[ं] वत मन्यमानो दग्धां ड़हाला विजनी-

५० श्चकार ।।*

* From the end of the 43rd line upto the end of the 50th line there are some important historical events given in three verses. Unfortunately, these verses have not been correctly read by Mr. Laskar. He also read the Slokas erroneously as shown below:—

'सो भूनृप: सोमकुलाब्जभानु:
स्वभावतुङ्गो निज पौरुषेण ।
य: कोसल पालना कौमुदिन्दु
विजित्य चौद्यान्बिततान लक्ष्या: ।
रामाह्राशि देपवद्ध भटान्
स भट पेडि प्रभृतिन् ।
मृकुमिकल्पान्तित शख्ं राम: ।
स लक्ष्मणो रामइवाप्त सेतु: ।

No. 27 PL. XIX

PATNA MUSEUM PLATES OF MAHĀŚIVAGUPTA YAYĀTI

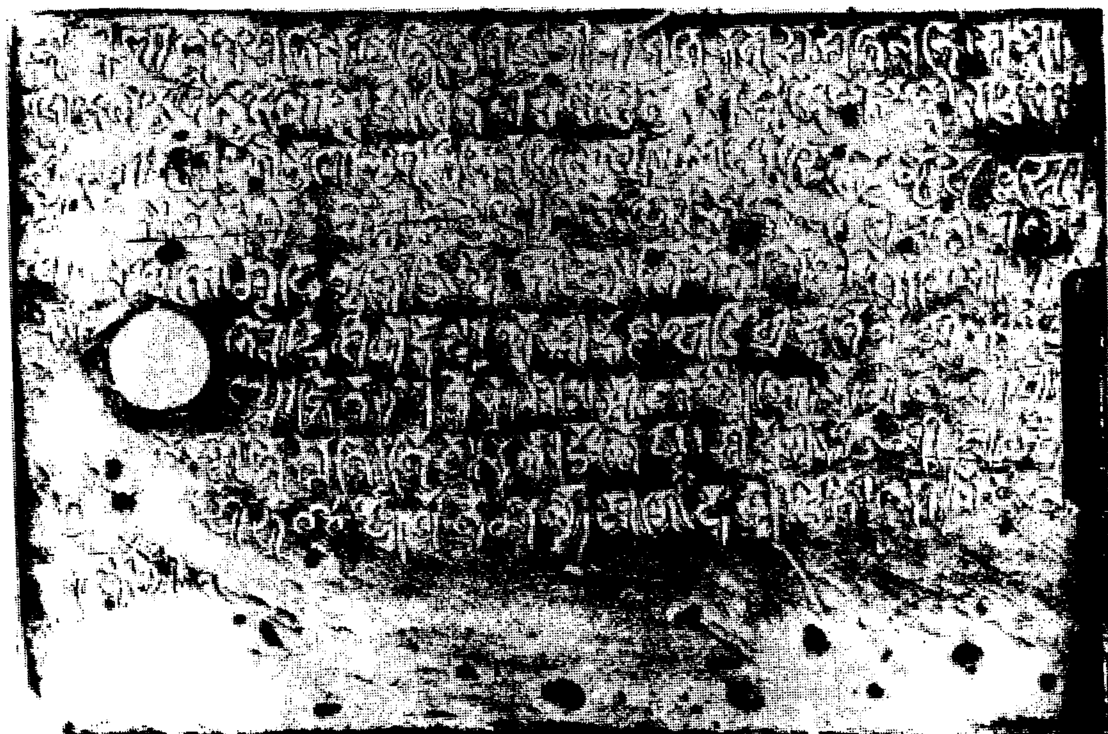
2nd Plate; 2nd Side PP. 169-170



No. 27 PL. XX

PATNA MUSEUM PLATES OF MAHĀŚIVAGUPTA - YAYĀTI

3rd Plate PP. 170-172



तस्मात सुते विषुरिवा जन्हिष्ट ।
स द्रगराज स्वीघट प्रणीप
तृणाय जड्पुवत मन्वमनो-
दृश्चा इहाणा विर्जनाञ्चकार ॥

Then, he gives a note stating that "the transcription of the third plate (H) is full of doubtful points here and there in some places, they are altogether obscure. This plate, or rather the whole record, was very hastily and carelessly inscribed."

These remarks of Mr. Laskar are not convincing; for the record is not indeed carelessly written. A few mistakes here and there, however, does not make the inscription completely obscure and the letters are quite clear.

While re-editing this inscription, Dr. D. C. Sircar reads the above three verses in lines 43-50 as quoted below :—

सो भू(भून्) नृप: सोमकुलाब्जभानु:
स्वभावतुङ्गो निजपौरुषेण ।
य: कोसलापालनकौमुदेन्दु[1]-
र्विजित्य चौ(चै)द्यान् वितताव लक्ष्मी: ॥ [१]
रामाहारा[ं]श्चे दिपवद्धटान्[2]
स भट(ट्ट)पेड्डि प्रभृति(ती)न् [उपेत्य] ।
मुण्ड' निकण्याहित सर्व्वराम:[3]
स लक्ष्मणो राम इवाप्त सेतु: ॥ [२]
तस्मात(त्) सू(सु)तो विष्णुरिवाजनिष्ट
स दुर्गराज' विघट प्रतापम् ।
तृणाय चैद्य' वत मन्यमानो
दग्धा डाहाला[4] विजनाञ्चकार ॥ [३]

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1 read कौमुदीन्दु
2 read वद्धपट्टान्
3 Prof. S. K. Mookherjee of the Ashutosh College, Calcutta, seems to have suggested to read this line as 'मुण्ड' निकृत्या हृतसर्व्वराम:'
4 Read दग्ध्वाडहालां

But, long before Dr. D. C. Sircar came to know about these inscriptions and identified Svabhāvatuṅga of the Somavaṁśi lineage with the father of Tribhuvana Mahādevi whose two copperplates, discovered from Boud, were edited by my friend and colleague Sri S. C. De, now the Assistant Director of Archives, Government of Orissa, I picked up the link between the Bhauma-Kara Kings of Toshali and the Somavaṁśi Kings of D. Kosala. Then, I disclosed this to Sri De who in 1952 wrote a paper on the two Baud copper-plates of Tribhuvana Mahādevi and sent that paper to Dr. D. C. Sircar for publication in Ep. Ind. Ootacamund. Sri De, after hearing from me the clue of identification of Svabhāvatuṅga, subsequently sent a note to add in his article. Of course he admitted that it was informed by me. But, a few months after this, Dr. Sircar without refering to the then unpublished article of Sri De and completely ignoring his note published a paper in *J. A. S. B.* Vol. XIX, No. 1. (1953). pp. 117-24 ff. Thereafter, I collected my notes and just prepared a paper which was afterwards published in *O. H. R. J.* Vol. VIII, under the caption *Chronology of the Somavaṁśi Kings of Orissa.* In that paper, I have given my own revised reading in a corrected form of the above three verses as shown below :—

"सोऽभून्नृप: सोमकुलाब्जभानु:
स्वभावतुङ्गो निजपौरुषेण ।
य: कोशला पालनकौमुदीन्दु-
र्विजित्य चैद्यान् जिततानलक्ष्मी: । [१]
रामाहराश्चेदिप वद्ध[जा]त्यान्
स भट्टपेडि प्रभृतिन [विराधान्] ।
मुण्डान विकल्याहित शर्व्वराम:
स लक्ष्मणो राम इवाप्त सेतु: ।। [२]
तस्मात्सुतो विष्णुरिवाजनिष्ट
स दुर्गराज' विघट प्रतापम् ।
तृणाय चैद्य' वत मन्यमानो
दग्धां डहालां विजनीं चकार ।। [३]

NOTES.



This set of copperplates was discovered from the Ex-State of Patna and edited by Gaṅga Mohan Laśkar in *J. A. S. B.*, New Series, Vol. I (1905), pp. 6-7 and 14-16. The editor puts the number of this inscription as 'H'. The plates are now preserved in the Orissa State Museum at Bhubaneswar.

The set consists of three copperplates, each measuring 8." × 5.5". The plates are hinged on a copper-ring which bears the usual royal seal of the Somavaṁśi kings.

The editor, Gaṅga Mohan Laśkar, gives the following abstract of the record :—

"It is issued from Vinītapura. The place of issue is mentioned in the words (Vinītapurāt Kaṭakāt), which incline one to Mr. Fleet's view about the identification of Vinītapura with Cuttak; for the word 'Kaṭaka' looks as if it were in apposition with Vinītapura*. The words may, under this view, be translated as "from Vinītapura, which is kaṭaka"

This inscription purports to convey lands on the northern part of the Dāśānarīya river (or the river of the Daśārṇa country), belonging to the village Talakajja in Sanulā (or Sanṛlā) *vishaya* (district) in the Kośala country — to a Brāhmaṇa, named Kāmadeva, grandson of Harsha and son of Narasiṁha, an immigrant from Māddhila and a resident of Jalajaḍḍa in Kośala, having the *pravara* Gotrapa, Kaśyapa, Vatsa and Naidhruva, and a student of the Mādhyandina *śākhā* of the Vājasaneya (*Saṃhitā*).

Lines 15-36 contain the usual injunction to future kings with the benedictive and imprecatory verses about the merits of the preservation and demerits of the confiscation of granted lands.

* Vinītapura is decidedly identified with Binkā near Sonpur (S.N.R.)

Lines 36-41 tell us that it was written by Ucchavanāga (or Utsavanāga ?), the *Utthitāsani* (?), son of Samamphenāllava (?), by the command of the *rāṇaka* Dhāradatta, the *Mahāsandhivigrahin*, in the 8th year of the victorious reign of Yayātideva, and that it was engraved by Vijñānī Mādhava, son of Vāsu.

Lines 40-42 contain a verse setting forth the transitoriness of life and its pleasures and enjoining the preservation of the good works of others. The next lines are very obscure. They speak of a powerful Kośala king of the Somavaṁśa (referring probably to Mahāśivagupta himself) who defeated probably the Chedis. The last two words of the record speak of the devastation of some placa, probably *Ḍāhāla* or the *Chedi* country ("made Dahāṇā or Ḍāhāla uninhabited"). The same king probably was the author of the devastation".

The last three verses as revised by me convey the following meaning which Mr. Laśkar failed to translate :—

1st Vr. He, who shines as bright as the sun in the *Soma-kula*, compared with the lotus flower, is naturally high (स्वभावतुङ्ग) for his prowess. His reign in the Kośala country is as pleasant as the sweet beams of the full-moon, and he acquired the goddess of wealth (लक्ष्मी) by defeating the Chedis.

Vr. 2 This verse renders two meanings, *viz.* one referring to Rāmachandra (of the *Rāmāyaṇa*-age) and the other referring to the king of the Chedis (Lakshmaṇa). Rāmachandra entered into the forest with his brother Lakshmaṇa by tying *jaṭā* on his head, by losing his wife Sitā (Lakshmī), by considering Virādha (a giant of that name) to be his enemy, and arrived at a far of place in South India named Setu, near Rāmeśvara (Sarvarāma). So also, the king of Chedi (Lakshmaṇa) tied *jaṭā* on his head like on ascetic and entered into the jungle in fear of the Somavaṁśi king, Svabhāvatuṅga. He (Lakshmaṇa) also considered Bhaṭṭapeḍi and other Virādhas (the aboriginals) as the enemies, (for which reason) he lost his Lakshmī or the kingdom and wealth and went to the far south where he took shelter in a Śaiva-kshetra (सर्वाराम).

Vr. 3 His (Svabhāvatuṅga's) son was born like the Vishṇu, and, having valued the turbulant Chaidyas (the kings of Chedi) or Durgarāja nothing more than mere straw, burnt that country, ruining it to desolation. Svabhāvatuṅga's son has been compared with the divine Vishṇu who killed the epic - Chaidya or Śiśupāla in the Rājasūya - Yajña, performed by Yudhishṭhira."*

* *O.H.R.J.* Vol, *VIII*, No. I, pp. 103-04 ff.

NO. 28

CUTTACK PLATES OF MAHĀŚIVAGUPTA YAYĀTI

(R. Y. 9)

1. Donor ... ... Yayāti - Mahāśivagupta

2. Titles ... ... *Paramamāheśvara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara* and *Trikaliṅgādhipati*.

3. Place of issue ... Vinītapura

4. Date ... ... The 9th *R.Y.* Jyeshṭha, Śukla-paksha, the 13th *tithi*.

5. Officers ... (1) *Sāndhivigrahin* Chchhichchhaṭeśa
   (2) Vijñānī Mādhava

6. Topography
   (1) Dakshiṇa-Tośali (C)
   (2) Marada-*Vishaya* (Dt)
   (3) Chānda-grāma (V)
   (4) Madhya-deśa (C)
   (5) Śrī Valla-grāma (V)
   (6) Oḍra-deśa (C)
   (7) Śrī Śilābhañjapāṭṭi (Town ?)
   (8) Takāra (P ?)

7. Donee ... ... Śri Śaṅkhapāṇi, son of Dinakara and grandson of Ānanta of Bhāradvāja *gotra*, Āngira - Vārhaspatya-Bhāradvāja *pravara* and a student of Chhandoga and Kauthuma *śākhā*.

8. Authority...... *E. I. III*, pp. 351-5 ff. Re-edited by Dr. Fleet and edited by Rangalala Banerjea in 1877 in *J.A.S.B.*, Vol. *XLVI*, pt. I, pp. 149-157 ff.

9. Remarks .... Rangalala Banerjea thought that Mahābhavagupta and Janamejaya were two different persons. This view was subsequently rectified by Dr. Fleet while re-editing the same inscription in 1894-5 after 1877. This is the first Inscription of Orissa which came to light. According to R. Benerjea, "the parganā of Hariharapur is upto this day called in common parlance Maraḍa Hariharpur and there still exists in that parganā a village called Chandrā." So, he identifies Maraḍa - *vishaya* and Chandā-*grāma* of this inscription with the above named places of Cuttack district.

TEXT

1st plate

१ ॐ [॥] स्वस्ति (।) प्रेमनिरुद्धमुग्धमनसोः स्फारीभवच्चक्षुषोर्यूनोर्ग्र-

२ त्र विचित्रनिर्भररतक्रीड़ाक्रमं तन्वतोः । विच्छिन्नोपि कृतातिमात्रपुलकै-

३ राविर्भु(र्भ)वत्सीत्कृतैराश्लेषैर्ग्लपितक्रमैः स्मररसः कामम्मुहु[:] स्ताव्य-

४ ते[1] ॥ १ ॥ यता(त्रा)शेषविशेषरूपमहिमापास्ताप्सरः[2]कान्तिभिर्ज्ञातेर्ष्याकल-

५ हेष्वपि प्रणयिनः कर्णोत्पलैस्ताडिताः । जायन्ते प्रविशङ्कितस्मरशर-

६ प्रोत्थापितान्तर्व्यथा[:] सान्द्र(न्द्र)स्वेदजलावसेचनवशान्निर्यातरोमाङ्गु(ङ्कु)रा-

७ : ॥ २ ॥ अत्युत्तुङ्ग करीन्द्रदन्तमुसलै[:] प्रोद्भासिरोचिश्चयैर्ध्व-

८ स्तध्वंशान[3]निस्फलीकृतशरच्चन्द्रोदयौः(यैः) सर्वदा । यत्रासीदसत(ती)-

९ जनस्य[4]विशदं मुक्तामयं मण्डनं सङ्केतास्पदमप्यतीवधवल[ं]

१० प्रासादशृङ्गाग्रतः ॥[।] ३ ॥ महानदीतुङ्गतरङ्गभङ्गस्फारोत्स(च्छ)-

११ लच्छीकरवद्भिरारात् । यस्मिन्रतासक्तिमदङ्गनाना[ं] श्रमापनो-

१२ दः क्रियते मरुद्भिः ॥[।] ४ ॥ तस्मात् श्रीविनीतपुरात् । लोकत्रय प्र-

१३ थितशुभ्रयशोवितानव्याप्ताष्टदिक्प्रसभनिर्ज्जितवैरिवर्गः ।

१४ राजा वभूव भुवि भावितभव्यमूर्त्तिः श्रीमान्सरोजवदनो ज-

2nd plate; 1st side

१५ नमेजयाख्यः ॥ ५ ॥ यः खड्गाग्रविदारितद्विपघटा[5]कुम्भस्थ-

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1 Banerjea reads स्थाप्यते;
2 यास्त्वप्रसरः
3 ध्वान्तध्वंसन (this is correct)
4 यत्रासीदसतोजनस्य
5 शृङ्गाग्रविदारितद्विपघटः

१६ लादुल्लसन्मुक्त(क्ता)जालविभूषितं प(प्र)तिरणं पृथ्वीवधूर:स्थल[ं]। च-

१७ क्रे चारुतरन्न(ा)धिपशिरो[6]रत्नाग्रजालामला यत्पादाम्बुजरे-

१८ णव: समतया तद्दूरश्मिलक्ष्मीं दधौ[7] ॥ ६ ॥ निर्द्दारितारिकरिकुम्भस-

१९ मूह[8]मुक्त मुक्ताफलप्रकरद[त्त रथाङ्ग]धार:[9] तस्मादजायत जग{ त }-

२० त्त्रयगीतकीर्त्तिर्हेलाविनिर्ज्जितरिपुन्न(न्नृ)पतिर्ययातिः ॥ ८ ॥ पर-

२१ ममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वर-

२२ सोमकुलतिलकत्रिकलिङ्गाधिपति श्रीमहाभवगुप्तराज-

२३ देवपादानुध्यातपरममाहेश्वरपरमभट्टारकमहारा-

२४ जाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपति श्रीम-

२५ हासि(शि)वगुप्तराजदेव: कुशली ॥ दक्षि[ण]तोसल्यां मरड़विषयी-

२६ य चान्दग्रामे ।* तद्विषयीयब्राह्मणान्(सं)पूज्य यथाकालाध्यासिन[:]

२७ समाहर्त्तृ सन्निधातृ तलहि (?) तसाम[ं]तासिक[10] नियुक्तकाधिकारिकदा-

२८ ण्डपासि(शि)क पिशुनवेत्रे(त्रि)कावरोधजनराणकराजपुत्ररा[ज]वल्ल-

२९ भादी[न्] सव्वा(र्व्वा)न् समाज्ञापयति [।] विदितमस्तु भव[ता]ं यथाऽस्माभिर-

2nd plate; 2nd side

३० य[ं] ग्राम: सनिधिस्सोपनिधि: सर्व्वबाधाविवर्ज्जित: सर्व्वोपरि-

३१ करादानसहितस्तालादितरुसंयुत: सगर्त्तो(र्त्तो)षर[:] सजलस्थ-

३२ लश्चतु:सि(सी)मावच्छिन्न: मध्यदेशीय श्रीवल्लग्रामवे(वि)निर्गताय

३३ ओड्रदेशे श्रीशिलाभञ्जपाटिवास्तव्याय टक्कारपूर्व्वभा-

३४ रद्वाजगोत्राय ।* आङ्गिरस ।* वार्हस्पत्यभारद्वाजप्रवराय ।* च्छन्दो-

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6 Banerjea reads चक्रे चारुतरामराधिपशिरो
7 " लक्ष्मींवधू:
8 " समुद्ग
9 " प्रकरयुक्त नखाग्रधार:
10 After the word सन्निधातृ upto तासिक the meaning is not clear.
* *Daṇḍa* is unnecessary.

३५ गकौथुमशाखाध्यायिने भट्टपुत्रआनन्तनात्रे श्रीशंखपाणी(णि)ना-

३६ म्ने दिनकरपुत्राय[11] आज्यपा(शा ?)ल· :[12] सलिलधारा-

३७ पुरस्सरमाचन्द्रतारकार्क्क[क्षि]तिसमकालोपभोगार्थं-

३८ ·मातापित्रोरात्मनश्च पुण्य यशोभिवृद्धये ताम्र(म्र)शासने-

३९ नाकरीकृत्य प्रतिपादित[·] इत्यवगत्य यथादीयम(मा)न[13]करभरहिर-

४० ण्यभोगभागादिकं (।) ददद्भिः भवद्भिः सुखेन प्रतिवस्तव्यमिति [।]

४१ भाविभिश्च भूपतिभिर्दत्तिरियमस्मदीया [ध]र्म्म गौरवादस्मद्-

४२ नुरोधात् स्वदा(द)त्तिरिवानु[14]पालनीया ।[।] तथा चोक्तंधर्म्मशास्त्रे [।] ब-

४३ हुभिर्वसुधादत्ता राजभिः सगरादिभिः। यस्य यस्य यदा भूमि-

3rd plate; 1st side

४४ स्तस्य तस्य तदा फल[ं] ।[।] माभूदफलस(श)ङ्का वः (।) परदत्तेति पाथि(र्थि)·
व[:]

४५ स्वदत्तात्फलमानन्त्य[ं] परदत्तानुपालने ॥ आस्फोटयन्ति पित-

४६ रो वल्गयन्ति पितामहाः भूमिदाता कुले:(ले) जात:(ता) स नस्त्राता भविष्यति ॥

४७ भूमि[ं] यः प्रतिगृह्णाति यश्च[15]भूमिम्प्रयच्छति ॥(।) उभौ तौ पुण्यकर्म्माणौ

४८ नियत[ं] स्वग्ग(र्गं)गामिनौ ॥ तडागानां सहस्रेण वाजपेयस(श)तेन च

४९ गवां कोटि प्रदानेन[16] भूमिहर्त्ता न सु(शु)ध्यते ॥ हरते हारयेद्यस्तु मन्दबु-

५० द्धिस्तमोवृतः स(सु)बघे(द्धो) वारुणौः(णैः) पासै(शै)स्तिर्य्यग्योनि[ं] स
गच्छति ॥ सु-

५१ वण्ण(र्ण)मेकं गामेका[ं] भूमेरप्य(प्ये)कमङ्गुलम् ।[17] हरन्नरकमायाति

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11 Banerjea reads भट्टपूर्व्वानन्तनप्त्रि(प्त्रे) श्रीगङ्गापाणीनाम्ने दिवाकरपुत्राय।
12 आजाख्यानेति युजुः पुरस्तात्
13 यथास्मदीयमृण
14 स्वदत्तिरिवात्र
15 यस्तु
16 प्रदाने च
17 भूमेरप्यर्द्धं मङ्गलं

५२ य(या)वदाभूति(त) स[ं]लव(वम्) ॥ स्वदत्तांपरदत्ताम्बा यो हरेत व[सु]-
न्धरा[ं]

५३ । स विष्ठाया[ं] कृमिभू(भू) त्वा पितृभिः सह पच्यते ॥ आदित्यो वरु-

५४ णो विष्णु ब्र(ब्र) ह्मा सोमो हुतास(श)नः । शु(शू)लपाणिश्च भगवानभिनन्द-

५५ न्ति भूमिदं ॥ सामान्योयन्ध(यं ध)र्म्मसेतुर्नृपाणा[ं] काले काले पाल-

५६ नीयो भवद्भिः सर्व्वानेतान(न्) भाविनः पार्थिवेन्द्रान(न्) । भूयो भूयो या-

५७ चते रामभद्रः ॥ इति कमलदलाम्बुबिन्दुलोलां (।) श्री(श्रि)यमनु-

५८ चिन्त्य मनुष्यजीवितञ्च । सकलमिदम(मु)दाहृतञ्च बुद्ध्वा नहि पु-

५९ [रुषै]: परकीर्त्तयो विलोप्याः ।[।] स्रष्टा (?) यस्तु गुणात्मकस्तदधि (?) [॥][18]

3rd plate; 2nd side

६० येनात्यन्तसुरासुराधिपगुरु[ ] प्रज्ञाभिमानोजि(र्जि)तो[19] राज्ञारोपितराज्यभा-

६१ रमतुलं यश्चावहल्ली(ल्ली)लय । यस्यासीन्नयविक्रमद्वयमपि प्रेयान्

६२ सखा सर्व्वदा यः ख्यातो भुत सा(स)न्धिविग्रहिपदः श्रीच्छिच्छटेश्वः(शः) कृती ॥[20]

६३ परममाहेश्वरपरमभट्टारकमहाराज[21]परमेश्व[र] सोमकुलति-

६४ लकत्रिकलिङ्गाधिपतिश्रीज(य)यातिराजदेवप्रवर्द्धमानवे(वि)जयराज्ये

६५ नवमे सम्बत्सरे ६ ज्येष्ठ शि(सि)त त्रयोदश्या[म्] । १०. ३ : उत्कीर्णा विज्ञानी (नि)-
माधवेनेती(ति) [॥] ॐ ॐ ।[।]

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18 Banerjea reads स्रष्टा यस्तु गुणात्मनस्तूदधेः

19 Fleet suggests 'प्रज्ञाभिमानैर्ज्जितो' which has been read by Mr. Banerjea.

20 Banerjea reads श्रीच्छिछ्रटेश्वरपति । I think, this reading of Banerjea is more probable than that of Dr. Fleet.

21 Dr. Fleet suggests to read महाराजाधिराज । According to him, this word in the text was obviously a mistake.

NOTES.

The plates were found among the Record Office at Cuttack kept in an old box[1] and noticed by Mr. Rangalala Banerjea who edited them in 1877, in the *J.A.S.B.* Vol. *XLVI*, pt. I, pp. 149-57 ff. No information regarding the discovery is forthcoming The set consists of three copperplates, each measuring about 8″×6¼″. The ring which must have been attached to the plates is lost. Mr. Banerjea published the text without refering to each plate and the number of lines inscribed on them. His reading was also defective.

The inscription was re-edited by Dr. Fleet in *E. I. III*, pp. 351-5ff. (No.E), who gave an abstract of the record as quoted below:—

The record opens with four verses describing the charms and delights of a town named Vinītapura (line 12), on the Mahānadī (l. 10). Then, in three more verses, it mentions a king named Janamejaya, (l. 14-15), and his son Yayāti (l 20). Then, it continues :— From the town of Vinītapura (l. 12), the most devout worshipper of (the god) Maheśvara, the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the *Parameśvara*, the ornament of the Somakula, the lord of Trikaliṅgas, the glorious Mahāśivaguptarājadeva (l. 25), who meditates on the feet of the most devout worshipper of (the god) Maheśvara, the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the *Parameśvara*, the ornament of the Somakula, the lord of Trikaliṅgas the glorious Mahābhavaguptarājadeva (l. 22-23), being in good health (l. 25), and having done worship to the Brāhmaṇas of the district at the village of Chānda-grāma (l. 26), in the Maraḍa-Vishaya in Dakshiṇa-Kośala (l. 25), issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to Śaṇkhapāṇi (l 35), son of Dinakara and grandson of Ānanta, an immi-

1. The box contained several old deeds, written in different languages and scripts, and they were collected by the then collector, Mr. Kerr in 1810.

grant from Śrīvallagrāma in the Madhyadeśa (l. 32), a resident of Śilābhañjapāṭi in the Oḍra country (l. 33), belonging to the Takkāra-Bhāradvāja *gotra*,[2] with the *pravara* of Aṅgirasa, Bārhaspatya and Bhāradvāja, and a student of the Chhandoga-kauthuma *śākhā*.

Lines 39 to 59 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses.

Lines 60 to 62 praise a minister of the king, named Chhichhaṭeśa, holding the office of *Saṁdhivigrahin*.

And lines 63 to the end give the date of the thirteenth *tithi* in the bright fortnight of the month Jyeshṭha in the ninth year of the victorious reign of the most devout worshipper of (the god Maheśvara, the *Paramabhaṭṭāraka*, *Mahārāja*[3] and *Parameśvara*, the ornament of the Somakula, the lord of Trikaliṅga,[4] the glorious Yayātideva; and tell as that the charter was engraved by a person named Mādhava.

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2. Perhaps he belonged to Bhāradvāja *gotra*, which was formerly settled at Takkāra.

3. The editor writes *Mahārajadhirāja* assuming the title *Mahārāja* in the record was a mistake of the engraver.

4. The editor writes 'the lord of the three Kaliṅgas'.

NO. 29

NIBINNĀ CHARTER OF MAHĀŚIVAGUPTA - YAYĀTI
(R. Y. 15)

1. Donor — Mahāśivagupta *alias* Yayātirājadeva, son of Mahābhavaguptarājadeva.

2. Titles — *Paramamāheśvara, Paramabhaṭṭāraka, Mahārājādhirāja, Parameśvara, Trikaliṅgādhipati.*

3. Place of issue — Vinītapura

4. Date ... — The 15th R. Y. of Yayātirājadeva, Mārgaśira, *māsa*, Śukla-*paksha*, the 13th *tithi.*

5. Officers ... ... — (1) *Mahāsandhivigrahin* and *Rāṇaka* Śrī Dhāradatta
   (2) *Mahākshapaṭala*, Utsavanāga, son of Allavanāga
   (3) *Taṭhakāra*, Panāka

6. Topography — (1) Kosala-deśa (C)
   (2) Gandhadapāṭi Maṇḍala (P)
   (3) Uttarapalli (Dt. ?)
   (4) Nibinnā-grāma (V)
   (5) Bhaṭṭaparoli (V)
   6) Maramenḍa of Kośala (V)

7. Donee ... ... — Śrī Puṇḍarīka Śarmā Dīkshita, son of Nārāyaṇa and grandson of Ullāsa Śarman of Bhāradvāja *gotra*, and Aṅgirasa - Vārhaspatya - Bhāradvāja *pravara.*

8. Authority ... ... — Edited by B.C. Mazumdar in *E.I. XI*, pp. 95-8 ff.

9. Remarks

TEXT

1st plate

॥

१ ॐ स्वस्ति [॥] श्री[म]तो विनि(नी)तपुरात् पपरभट्टारक[1]महाराजाधिराजप-
२ रमेश्वरमा(म)हाभवगुप्तराजदेवपादानुध्यात(त) परममाहेश्वरपर-
३ मभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलकत्रि-
४ कलिङ्गाधिपति श्रीमहाशिवगुप्तराजदेवः कुशली [।] कोशलदे-
५ स(श)प्रतिबद्धगन्धटपाटिमण्डले[2] चोत्तरपल्लीयनिविण्डाग्रामे
६ ब्राह्मणान् सम्पूज्य त[द्]विषयीयान् यथाकालाध्यासिनः समा-
७ ह[र्तृ] सनि(न्नि)धातृ-युक्ताधिकारिक-दण्डवासिक[3]-चाटभट-पिसु(शु)-
८ न वे[त्रि]कावरोधजनराणकराजपुत्रराज्ञीराजवल्ल-
९ भ(भा)दीन् सर्वान् राजपादोपजीविनः समाज्ञापयति [।] विदितमस्तु
१० भ[व]तां यथास्माभिरय[ं] ग्रामः सनिधिः सोपनिधिः सदसा(शा)पराधः
११ सर्वबाधाविवर्जितः सवो(र्वो)परिकरादानसहितश्चतुःसि(सी)माप-
१२ य(र्य)न्तः साम्रमधुकः सगर्तोस(ष)रः सजलस्थलः प्रतिनिषिद्ध चाट-
१३ भटप्रवेशः भारद्वाजसगोत्राय ।* आङ्गिरसबार्हस्पत्यभार-
१४ द्वाज प्रवराय उल्लासशर्म्मणः पौत्राय ।* नारायणश[र्म्म]-

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1 Read परमभट्टारक

2 The learned editor Mr. B C.Mazumdar wrongly reads गन्धटपाटमण्डले for गन्धट्पाटि-मण्डले । The name of Gandhaṭapāṭi is mentioned in Boudh plates of Solana Bhañja. Actually, there is a village of this name near Baudhgarh where a large number of antiquarian remains are seen (S. N. R.)

3 Mazumdar reads दण्डपासिक ।

* *Daṇḍa* is unnecessary.

2nd plate; 1st side

१५ ण[:]पुत्राय ।* भटपरोलीविनिर्ग्गत(ता)य ।* कोपलीयमरमेण्डा[ग्रा]-

१६ मे(म)वास्तव्याय श्रीपुण्डरि(री)कस(श)र्म्मणे दीक्षिताय ।* गन्धडपाटी-

१७ मण्डले उत्तरपल्लिकाया निविन्नाग्रामः पुरस्सरमाचन्द्रतार-

१८ कार्क्कक्षितिसमकालोपभोगार्थं[ं] मातापित्रोरात्मनश्च पुन(ण्य)-

१९ यसो(शो) वृद्धये { ताम्ब्र(म्र) }ताम्र[4] सा(शा)सनेनाकरीकृत्य प्रतिपादित इत्यत्र-

२० गम्य सम(मु)चितभोगभागकरहिरण्य(ण्या)दि प्रत्ययमुपनयद्भिर्भव-

२१ द्भिः सुखेन प्रतिवस्तव्यमिति [॥] भाविभिश्च भूपति भद्दं त्तिरि-

२२ यमस्मदीयाधर्मगौरवादस्मदनुरोधाच्च स्वदत्ती(त्ति)रिवानुपा-

२३ लनीया [॥] तथा[चो]क्त[ं] धम्म(र्म्म)सा(शा)स्त्रे [।] वहुभिव(र्व)सुधादत्ता राजभिः सग-

२४ रादिभिः । यस्य यस(स्य) यदा भूमिस्तस्य तस्य तदा फलम् ॥ मा भू-

२५ त(द)फलशङ्का वः परदत्तेति पार्थिवाः । स्वदानात्फलमानन्त्य ं

२६ परदत्तानुपालने ।[।] स(ष)ष्ठि[ष्टिं] वर्षसहस्राणि स्वर्गे मोदति भूमि-

२७ दः । आक्षेप्ता चानुमन्ता च द्वावतौ नरकगामिनौ ।[।] अग्नेरपत्य[ं]

२८ प्रथम[ं] सुवर्ण्णं[ं] भुर्वै(वैं)ष्णवी सु(सू)य(र्य)सुताश्च गावः । यः काञ्चन[ं] गाश्च

2nd plate; 2nd side

२९ महीञ्च दद्या[त] दत्तास(स्त्र)यस्तेन भवन्ति लोके(काः) ।[।] आस्पो(स्फो)टयन्ति पितर[:]

३० प्रवल्ग{ य }न्ति पितामहाः । भूमिदाता कुले जातः स न(त्र)स्त्रे(स्त्रा)[ता]

३१ भविष्यति ।[।] भूमि[ं] यः प्रतिगृह्णा(ह्णा)ति यश्च भु(भू)मि[ं] प्रयच्छति । उभ(भौ)

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4 At first ताम्ब्र is written and probably after noticing his mistake, the engraver wrote ताम्र by its side.

३२ तौ पुण्यकर्म्माणौ नियतौ(तं) स्वर्गगामिनौ ।[।] तडागाना[ं] सहस्रे-

३३ ण वाजपेयस(श)तानि(तेन) च [।] गवा[ं] कोटि प्रदानेन भूमिहर्त्ता न सु-(शु)द्ध्य-

३४ ति ।[।] हरते हारयते यस्त(स्तु) मन्दबुद्धिस्तमोवृतः [।] सुबद्धो वारुणै[:]

३५ पासै(शै)स्तिर्यगो(ग्यो)रि(निं) स गच्छति ।[।] सुवर्णमेक[ं] गामेका[ं] भूमि(मे)-

३६ रप्यद्धमङ्गुल[ं][।] हर(र)न(न्न)[र]कमायाति { । } यावदाहु(भू)त स[ं]-स्रवः(वम्) ।[।]

३७ स्व[द]त्त[ं] पसार(पर)दत्तम्वा यो हरेद्(त) वस(सु)न्धराः(रां) । स विष्ठाया[ं] कृमि-

३८ भू(र्भू)[त्वा] पितृभिस्सह पच्यते ।[।] आदित्यो वरुणो बिष्ण(ष्णु)[र्व्रह्मा] सोमो हु-

३९ तास(श)नः सु(शू)लपाणिश्च भगवा[न]भिन[न्द]न्ति भूमिदः(दम्) ।[।] सामान्यो-

४० य[ं] धर्म्मसेतुनृ(र्नृ)पाणा[ं] काले काले पालनीयो भवद्भिः [।] स[र्वा]-

४१ नेतान(न्) भाविनः पार्थिवेन्द्रान(न्) भ(भू)यो [भूयो ।] याचते रामभद्रः ।[।]

3rd plate

४२ इति कमलदलाम्बुविन्द(न्दु)लोला[ं] श्री(श्रि)यमनुचि[न्त्य] मनुष्यजीवि-

४३ तञ्च [।] सकलमिदमुदाहरि(त)ञ्च बुद्धा(ध्वा) नहि पुरुषै[:] परकीर्त्तयो

४४ विलोप्या इति ।[।] परममाहेश्वरपर[म]भटा(ट्टा)रकमहाराजाधिरा-

४५ जपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमद् यया-

४६ त(ति)राजदेवस्य पादानुप्रवर्द्धमान विजयराज्ये पञ्चदस(श)मे

४७ सम्बत्सरे ।* मार्ग्गसि(शि)[र] मासे ।* सु(शु)क्लपक्षे त्रयोदस्या(श्या)न्तिथौ सम्ब-

४८ त् १५ मार्ग सुदि १३ [।] लिखि[त]मिदं सा(शा)सन[ं] महासान्धि-

४९ विग्रहिकराणकश्रीधारदत्तस्या[5]वगतेन महाक्षप-

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5 Mazumdar reads by mistake as चारुदत्त for धारदत्त

५० ट[लि]क श्रीउच्छवनागेन श्राल्लवनागसुतेने(नो)त्कीर्ण्णं[ं] ट(तठ)कु(का)र[6]
पना–

५१ केनेति । सम्पदो जलजपर्ण्णजलाभा ।* जीवि(वे)तु मरणसन्त-

५२ ते सुस्थभोगभू(भु)क्तिरचिराय विलोक्य: कीर्त्तयो नृपतिभिर्नृ(र्न)-

५३ लोप्या इति ।[।][7]

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6 टुकुर should be read as 'तठकार' or the smith.

7 Mr. Mazumdar wrongly reads this verse.

NOTES.

These plates were found at Sonpur in Balangir district and edited by B.C. Mazumdar in *E.I XI*, pp. 95-8 ff.

The plates are three in number, each measuring about 8½" × 5¾". A copper-ring passed through the plates and it contains a squatting figure which is not distinct.

The editor, Mr. Mazumdar gives a short substance of the record as quoted below :—

The plate are dated during the reign of *Paramabhaṭṭāraka - Mahārājādhirāja Parameśvara* Śrī Mahāśivaguptarājadeva, who meditated on the feet of the *P. M. P.* Mahābhavaguptarājadeva. The king is described as the most devout worshipper of Śiva (*Paramamāheśvara*), the forehead ornament of the lunar race and the lord of Trikaliṅga. The grant was issued from Vinītapura.

In lines 45-46, the date is given as the 15th year of the victorious reign of the *P.M.P.* Śrīmad-Yayātirājadeva ... ...

The plates record the gift of the village of Nibiṇḍā (I. 5) or Nibinnā (I. 17) in the Kośala country to the *Dīkshita* Puṇḍarīka-śarman, who was a resident of the village of Maramenḍā in the Kośala country and an immigrant of Bhaṭaparoli. The donee was the son of Nārāyaṇa-śarman and grandson of Uhlāsa-śarman. He belonged to the Bhāradvāja - *gotra*, had the *pravaras* Āṅgirasa, Bārhaspatya and Bhāradvāja. The writer of the grant was the *Mahākshapaṭalaka* Śrī Uchchhava-Nāga, son of Allava - Nāga, who was known to the *Mahāsandhivigrahika - Rāṇaka* Śrī Chārudatta[1], and engraver was Tṭhakura[2] Panāka.

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1. It is Śrī Tāradatta.
2. Read *Taṭhakara*.

NO. 30

PATNA PLATES OF MAHĀŚIVAGUPTA YAYĀTI

(R. Y. 24)

1. Donor — Yayāti - Mahāśivagupta

2. Titles ... ... *Paramamāheśvara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara* and *Trikaliṅgādhipati.*

3. Place of issue ... Yayātinagara

4. Date — The 24th *R.Y.* Āshāḍha Śu. di. 5

5. Officers —
   (1) *Rāṇaka* Śrī Dhāradatta, the *Mahāsandhivigrahin*
   (2) Kāyastha Tathāgata, the *Mahāsandhivigrahin* (writer)
   (3) Vin(ndh)āṇi Vāsuka (engraver)

6. Topography —
   (1) Mahānadī (R)
   (2) Kośaladeśa (C)
   (3) Tellātaṭa-*Vishaya* (Dt.)
   (4) Ḍelāḍeli-grāma (V)
   (5) Srāvasti-Maṇḍala (P)
   (6) Kāsili (V)
   (7) Lāvaḍā *vishaya* (Dt.)
   (8) Antaraḍi (V)

7. Donee ... ... Mahodadhi, son of Siddheśvara and grandson of Parameśvara of Kauśika *gotra*, and Devarāta - Audala - Viśvāmitra *pravara* and belonged to Gautama *śākhā*.

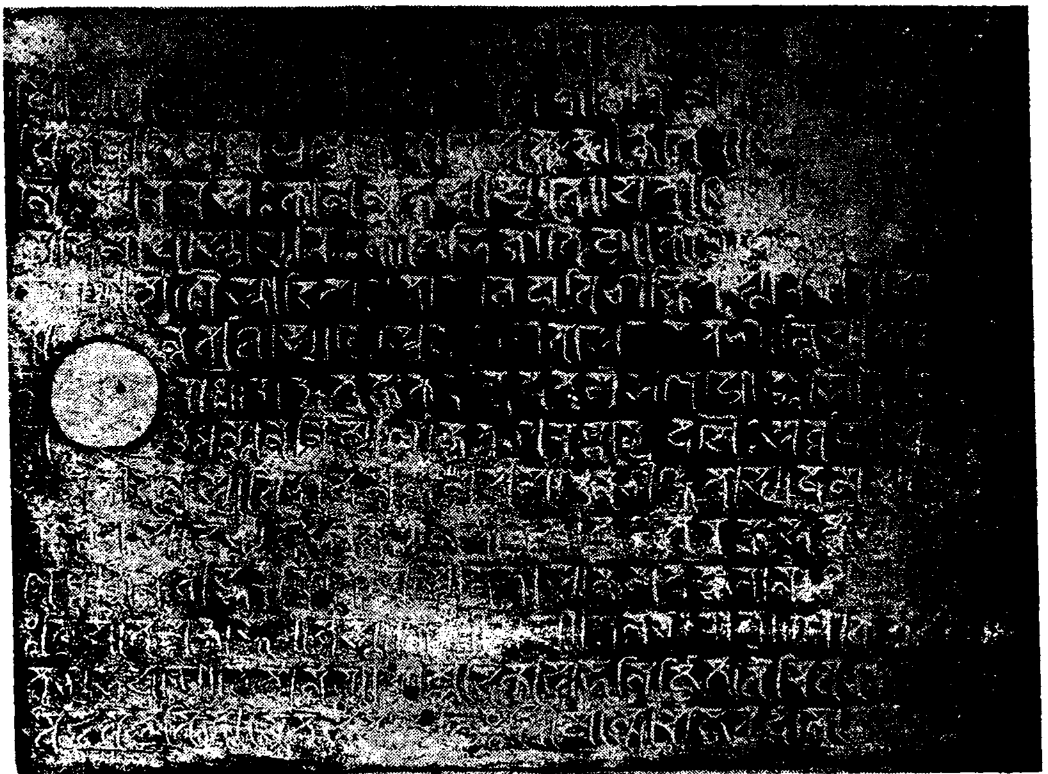
8. Authority...... *J. A. S. B.*, Vol. *I* (1905), pp. 7-8 and 16-18 ff. Edited by Gaṅga Mohan Laśkar numbering this inscription as 'I'.

9. Remarks ....

No. 30 PL. XXI

PATNA PLATES OF MAHĀŚIVAGUPTA - YAYATI (R.Y. 24)

1st Plate P. 191



TEXT

1st plate

१ ॐ स्वस्ति प्रेमनिरुद्धमुग्धमनसोः स्फारीभवच्चक्षु-
२ षो[1]र्यूनो यत्र विचित्रनिर्भररतक्रीडाक्रमं तन्वतोः । विच्छिन्नो-
३ पि कृतातिमात्रपुलकैराविर्भवत्सीत्कृतैराश्लेषैस्त(ग्लं)पितक्ल-
४ मैः स्मररसः कामं मुहुस्ताप्यते ॥ यत्राशेषविशेषरूप-
५ महिमापास्ताप्सरः कान्तिभिर्जातेर्ष्याकलहेष्वपि प्रणयिन-
६ : कर्णोत्पलैस्ताड़िताः । जायन्ते प्रविशाच्छितस्मरशरप्रोत्थापि-
७ तान्तर्व्यथा[:] स्यन्दिस्वेदजलावसेचनवशान्निर्यातरोमा-
८ ङ्कुराः ॥ अत्युत्तुङ्गकरीन्द्रदन्तमुसलप्रोद्भासिरोचिश्चयै-
९ रुद्वान्तध्वन्सन[2] निस्फलीकृतशरच्चन्द्रोदयैः सर्व्वदा ॥[।] यत्रासी-
१० दसतीजनस्य विशदं मुक्तामयं मण्डनं श(स)ङ्केतास्पदमप्यतीवध-
११ वलप्रासादशृङ्गाग्रतः ॥[3] महानदीतुङ्गतरङ्गभङ्गस्फारोच्छ-
१२ लच्छीकरवद्भिरारात् । यस्मिन्नतासन्नितमदङ्गनानां श्रमापनोद-
१३ : क्रियते मरुद्भिः ॥ तस्मात् शीययातिनगरात् ॥ लोकत्रय प्रथि-
१४ तशुभ्रयशोवितानव्याप्ताष्टदिक्प्रसभनिर्जितवैरिवर्गः । राजा
१५ वभूव सुविभावित भव्यमूर्त्तिः श्रीमान्सरोजवदनो जनमेजया-
१६ ख्यः ॥ निर्द्दारितारिकरिकुम्भसमुद्गमुक्तमुक्ताफलप्रकरदन्तुरखड्ग-

2nd plate; 1st side

१७ धारः । तस्माद्जायत जगत्रयगीतकीर्त्तिर्हेलाविनिर्जितरिपुर्नृपतिर्य-

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1 Mr. Laskar wrongly gives the letter षो at the end of the first line of his reading

2 Read ध्वसन

3 Laskar reads श्टङ्काग्रतः ॥

१८ यातिः ॥ माद्यल्लोलालिमाला[4]कुलकरटपुटस्यन्दिदानप्रवाहान् सिन्दूरार-
१९ क्तकुम्भान् शि(सि)तपृथुत्ररदान् कामदेवादिसज्ञान् । जित्वाऽजापालभाजौ ज-
२० नितसुरवधूविस्मयः स्मेरवक्त्रः स द्वात्रिंशत्करीन्द्रान् शरनिकरहातारो-
२१ हक(का)नग्रहीद्रूय: ॥ परममाहेश्वरपरमभट्टारकमहाराजाधिराजपर-
२२ मेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमहाभवगुप्तराजदेव-
२३ पादानुध्यातपरममाहेश्वरपरमभट्टारकमहाराजाधिराजप-
२४ रमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमहाशिवगु-
२५ प्तराजदेवः कुशली । कोस(श)लदेशे तेलातटविषये
२६ ड़ेलाड़ेली[5]ग्रामे ब्राह्मणान् संपूज्य तद्विषयीय यथाकाला-
२७ ध्यासिनः समाहर्तृ सन्निधातृ नियुक्ताधिकारिकदण्डपाशिकच-
२८ ट्टभट्टपिशुन वेतृकावरोधजन राज्ञीराजपुत्रराणकराज-
२९ वल्लभादीन् सर्व्वान्राजपादोपजीविनः समाज्ञापयति वि-
३० दितमस्तु भवतां यथास्माभिरयं ग्रामः सनिधिः सोपनिधिः
३१ सदशापराधः सर्व्वबाधाविवर्जितः सर्व्वोपरिकरादानसहि-

2nd plate; 2nd side

३२ तः { । } चतुःसीमापर्य्यन्तः साम्रमधुकः सगर्तोषरः सजलस्थ-
३३ लः प्रतिनिषिद्धचट्टभट्टप्रवेशः कौशिकगोत्राय देवरात-
३४ औदल-विश्वामित्रप्रवराय गौतमशाखाध्यायिने श्रावस्थिप-
३५ एडले कासिलीविनिर्गताय लावडाविषयेन्तरड़ि[6] वास्तव्याय

4 Laskar wrongly reads ययांतः for ययातिः and मद्योल्लोलालिमाला for माद्यल्लो-लालिमाला ।

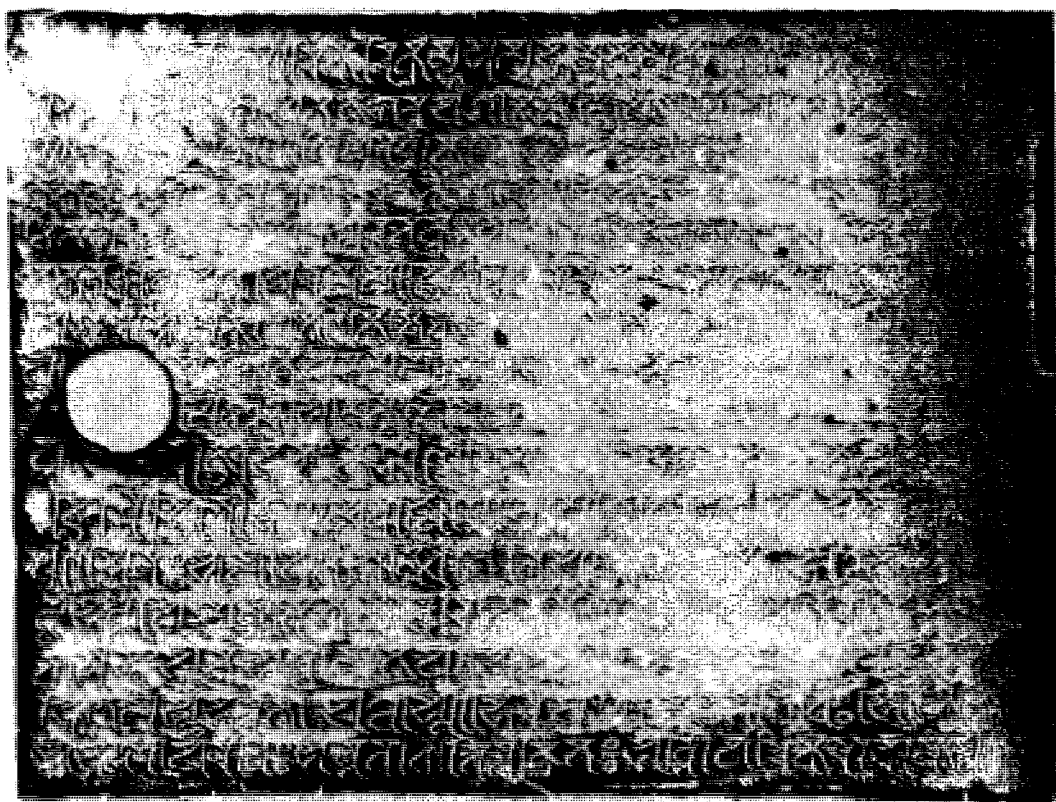
5 It may also be read हेलाहेलि, as the difference between the letters ह and ड़ is not very much in the type of letters used in this inscription.

6 It may also be read न्तरुडि as a stroke under the letter र is noticed.

No. 39 PL. XXII

PATNA PLATES OF MAHĀŚIVAGUPTA - YAYATI

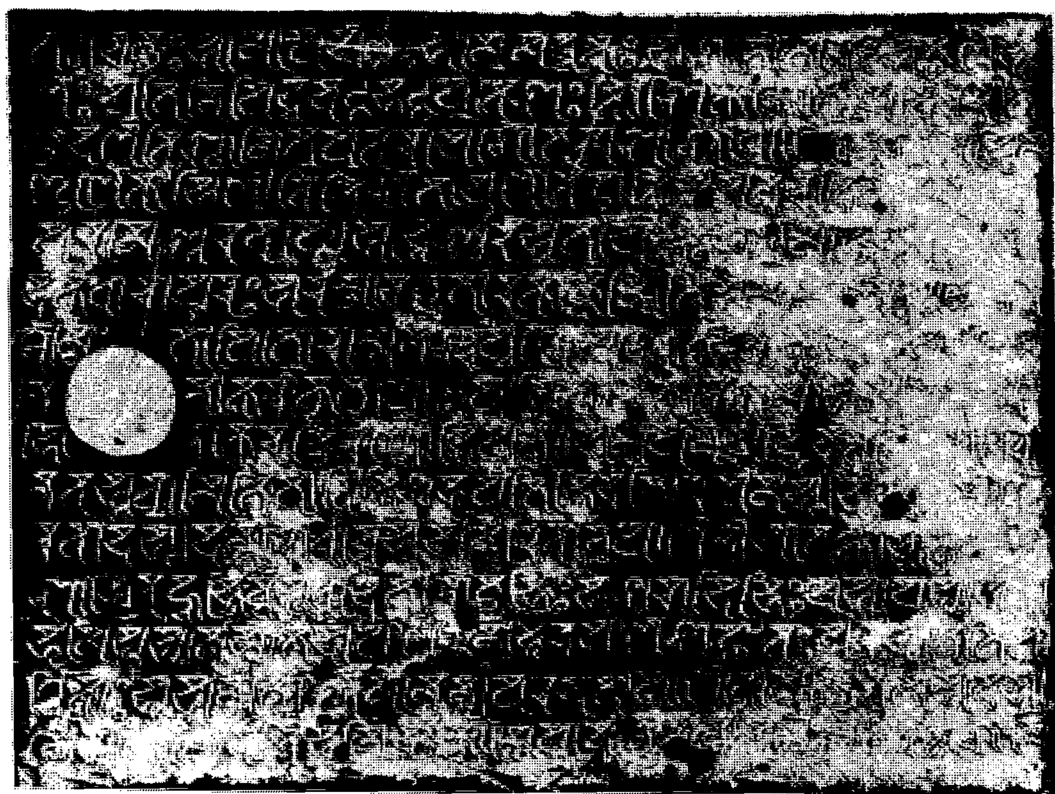
2nd Plate; 1st Side PP. 191-192



No. 30 PL. XXLII

PATNA PLATES OF MAHĀŚIVAGUPTA - YAYĀTI, R.Y. 24

2nd Plate; 2nd Side PP. 192-193



३६ परमेश्वर नप्त्रे सिद्धेश्वरसुताय भट्टश्रीमहोदधये उ-
३७ दकधारापुरःसर[ं]आचन्द्रतारकार्क्कक्षितिसमकालोपभोगा-
३८ र्थो मातापित्रोरात्मनश्च पुण्ययशोऽभिवृद्धये ताम्रशास-
३९ नेनाकरीकृत्य प्रतिपादित इत्यवगम्य समुचितभाग-
४० भोगकरहिरण्यादिप्रत्यायमुपनयद्भिर्भवद्भिः सुखे-
४१ न वस्तव्यमिति [भा]विभिश्च भूपतिभिर्दत्तिरियमस्मदीया धर्म्मगौ-
४२ रवादस्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया [।] तथाचोक्तं धर्म्म-
४३ शास्त्रे [।] वहुभिर्व्वसुधादता(त्ता) राजभिः सगरादिभिः यस्य यस्य यदा
४४ भूमिस्तस्य तस्य तदा फलं(लम्) ॥ माभूदफलशङ्का वः परदत्तेति पा-
४५ र्थिवाः [।] स्वदानात्फलमानन्त्यं परदत्ता[नु]पालने ।[।] षष्टिं[ं] वर्षं सहस्रा-
४६ णि स्वर्गे मोदति भूमिदः [।] आक्षेप्ता चानुमन्ता च द्वौ तौ नरकगामि-

3rd plate; 1st side

४७ नौ ।[।] अग्नेरपत्यं प्रथमं सुवर्णं भूर्वैष्णवी सूर्यसुताश्च गावः [।] यः काञ्चनं
गाञ्च मही-
४८ ञ्च दद्यादत्त(त्ता)त्रयस्तेन भवन्ति लोके ।[।] आस्फोटयन्ति पितरो वल्गयन्ति
पितामहाः [।]
४९ भूमिदाता कुले जातः सनस्त्राता भविष्यति ।[।] भूमिं यः प्रतिगृह्णा(ह्‌णा)ति यश्च
भूमिं प्रयच्छ-
५० ति [ ] उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ ।[।] तड़ागानां सहस्रेण
वाजपेय श-
५१ तेन च [।] गवां कोटि प्रदानेन भूमिहर्त्ता न शुध्यति ।[।] हरते हारयते यस्तु
मन्दवुद्धिस्त-
५२ मोवृतः [।] स वद्धो वारुणैः पाशैस्तिर्यग्योनिं स गच्छति ।[।] सुवर्णमेकं गामेकां
भूमेरप्य-
५३ र्द्धमङ्गुलं [।] हरन्नरकमायाति यावदाहू(भू)तसंसवं(वम्) ।[।]स्वदत्तां परदत्ताम्बा
यो हरेत
५४ वसुन्धरां [।] स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ।[।] आदित्यो वरुणो
विष्णुर्ब्रह्मा

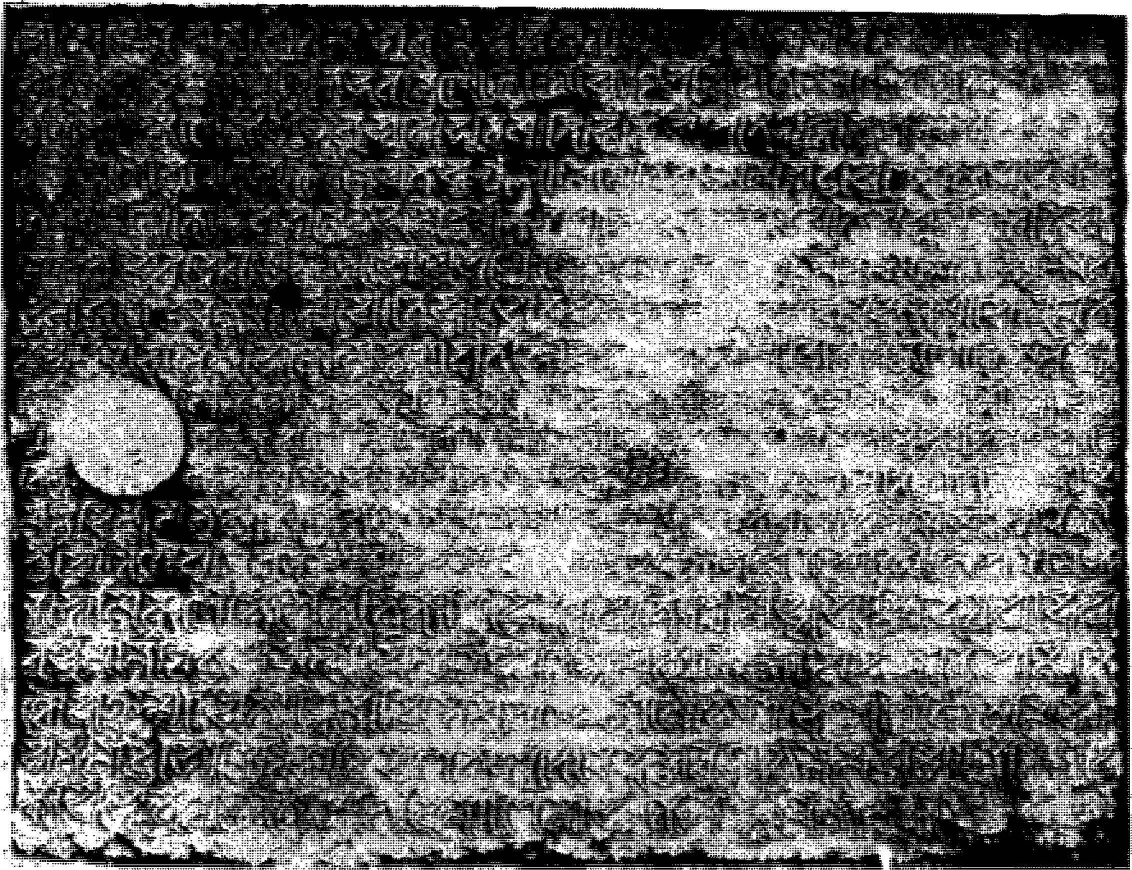
५५ सोमो हुताशनः [।] शूलपाणिश्च भगवानभिनन्दन्ति भूमिदं(दम्) ।[।] सामान्योयं ध-
५६ र्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः [।] सर्व्वानेतान(न्) भाविनः पार्थि-
५७ वेन्द्रान(न्) भूयो भूयो याचते रामभद्रः ।[।] इति कमलदलाम्बुबिन्दुलोलां श्रिय-
५८ मनुचिन्त्य मनुष्यजीवितञ्च [।] सकलमिदमुदाहृतञ्च बुद्ध्वा नहि पुरुषैः परकी-
५९ र्त्तयो विलोप्याः [।।]* परममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्व-
६० रसोमकुलतिलकत्रिकलिङ्गाधिपति**श्रीमद्ययातिदेव**पादप्र-
६१ वर्द्धमानविजयराज्ये चतुर्व्विंशतिसम्वत्सरे आषाढशुक्लपक्षे ति-
६२ थौ पञ्चम्यां यत्राङ्केनापि सम्वत(त्) २४ आषाढ़ शुदि ५ लिखितमिदं शा-
६३ सनं महासान्धिविग्रहि**राणक श्रीधारदत्ता**वगतेन महासान्धिविग्रह-
६४ कायस्थ**तथागतेने**ति [।] विना(न्धा)णि वासुकेनोत्क(त्की)रितम् ।।

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* From the word शास्त्र in line 43 upto the word विलोप्याः in line 59, the learned editor Mr. G.M. Laskar omits the text saying 'here occur the usual verses... ..'' But, I have given the complete text with the help of the original plates which are now preserved in the Orissa State Museum, Bhubaneswar. (S.N.R)

PATNA PLATES OF MAHĀŚIVAGUPTA YAYĀTI

3rd Plate PP. 193-194



NOTES.

These plates, numbering three, have been discovered from the Ex-State of Balangir Patna and edited by Mr. Gaṅga Mohan Laśkar alongwith three other sets in *J. A. S. B.* Vol. I, New Series (1905), pp. 7-8 and 16-18 ff. This set is numbered by him as 'I'. It consists of three copperplates, each measuring about 8.5″×6.5″. They are attached to a copper-ring which bears the usual royal-seal of the Somavaṁśi kings. The plates are now kept in the Orissa State Museum, Bhubaneswar.

The purport of the grant is given by Mr. Laskar as follows* :—

This charter purports to convey the (lines 25-26) village of Ḍelāḍelī in the Telātaṭṭa (Telātaṭa) *viṣhaya* in the Kośala country to Bhaṭṭa Mahodadhi.

Ll. 59-64 " This charter was written by the *Kāyastha* Tathāgata, a writer belonging to the office of the *Mahāsandhi-vigrahin*, the *Rāṇaka* Dhāradatta, on the fifth *tithi* of the bright fortnight of the month of Āṣāḍha in the twenty-fourth year of the prosperous and victorious reign of ... ... the glorious Yayātideva.

It was engraved by *Vijñāni* (विज्ञानी) Vāṣuka.

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* For another record of the same type, we quote the editor's translation in No. 29 which belongs to the same king, Mahāśivagupta-Yayāti.

NO. 31

PATNA PLATES OF MAHĀŚIVAGUPTA - YAYĀTI
(R. Y. 28)

1 Donor ··· Yayāti Mahāśivagupta

2. Titles ··· ··· ··· *Paramamāheśvara, Paramabhaṭṭāraka, Mahārājādhirāja, Parameśvara* and *Trikaliṅgādhipati.*

3. Place of issue Yayātinagara

4. Date ··· ······ The 28th R. Y. Bhādrapada, the 5th *tithi* of the bright-fortnight

5. Officers ··· ··· ··· (1) Siṅghadatta, the *Sandhivigrahin*
(2) Kāyastha Sūrya Seṇa (writer)
(3) Vindhāṇi Madhumathana, the engraver

6. Topography ··· (1) Shaṇṇavati (Town ?)
(2) Tellātaṭa *Vishaya* (Dt.)
(3) Luturumā-grāma (V)
(4) Srāvasti-Maṇḍala (P)
(5) Kāsili (V)
6) Lāvaḍā-*Vishaya* (Dt.)
(7) Antaraḍi (V)

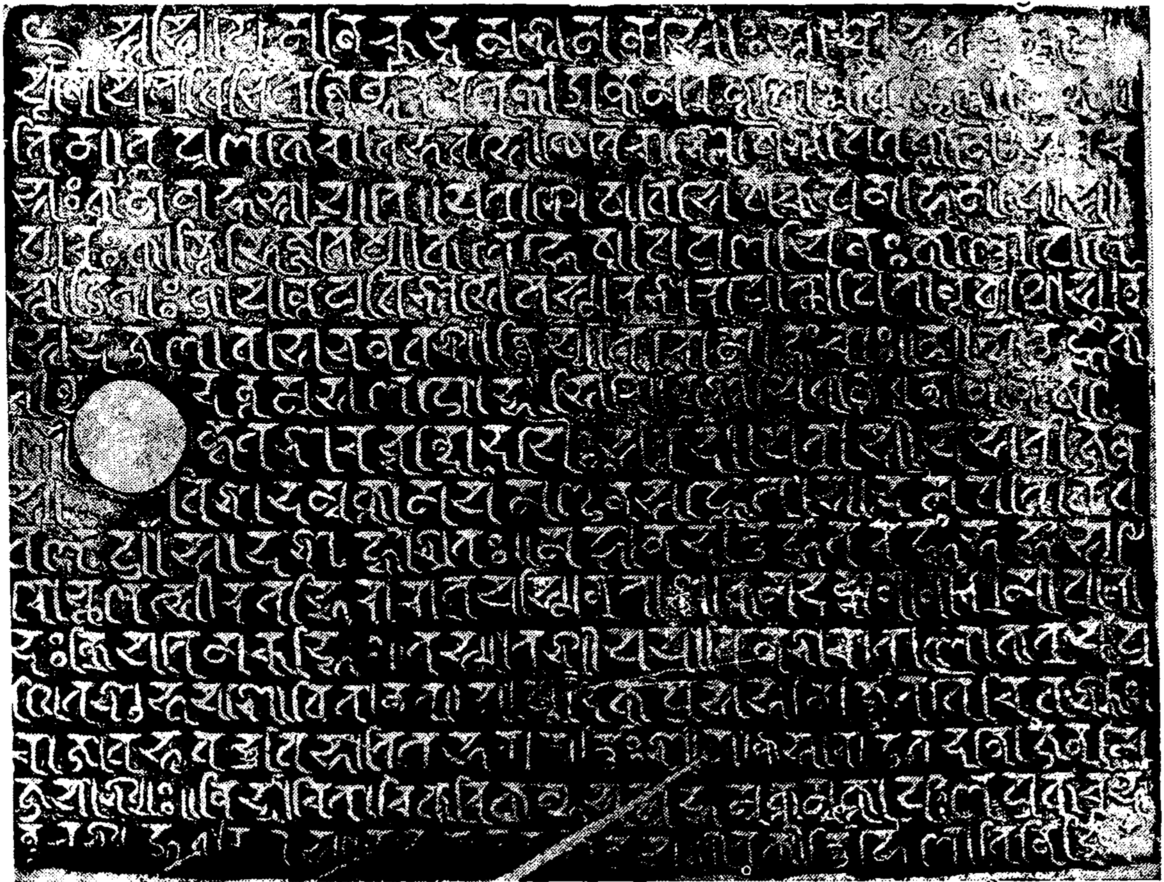
7. Donee ··· ··· ··· Mahodadhi, son of Siddheśvara and grandson of Parameśvara of Kauśika *gotra* and Devarāta - Audala - Viśvāmitra *pravara* and belonged to Gautama śā*khā*.

8. Authority ··· ··· *J.A.S.B.*, Vol. *I* (1905), pp. 8-12 and 19-23 ff. Edited by Mr. Gaṅga Mohan Laśkar under the number 'J'.

9. Remarks

PATNA PLATES OF MAHĀŚIVAGUPTA YAYĀTI, R.Y 28

1st Plate P. 197



TEXT

1st plate

१ ॐ स्वस्ति [।] प्रेमनिरुद्धमुग्धमनसोः(सो)स्फारीभवच्चक्षुषो-
२ र्यू नोर्यत्र विचित्रनिर्भररतक्रीड़ाक्रम[ं] तन्वतोः [।] विच्छिन्नोपि कृता-
३ तिमात्रपुलकैराविर्भवत्सीत्कृतैराश्लेषैर्गलपिततकलमैः स्मरर-
४ सः काम[ं] मुहुस्ताय्यते ॥ यत्राशेषविसे(शे)षरूपमहिमापास्ता-
५ प्सरः कान्तिभिर्ज(र्जा)तेर्ष्या कलहेष्वपि प्रणयिनः कर्णोत्पलै-
६ स्ताडिताः [।] जायन्ते प्रविशत्सि(च्छि)तस्मरशरप्रोत्थापितान्तर्व्यथा[:] स्यन्दी
७ स्वेदजलावसेचनवशान्निर्य्यातरोमाङ्कुराः ॥ श्रा(श्र)त्युत्तुङ्गक-
८ रीन्द्रदन्तमुसलप्रोद्भासिरोचिश्चयैर्ध्वान्तध्वंसननिस्फ-
९ लीकृतशरच्चन्द्रोदयैः सर्व्वदा [।] यत्रासीदसतीजनस्य
१० विशदं मुक्तामयं मण्डनं सङ्केतास्पदमप्यतीवध-
११ वलप्रासादश्ट(ष्ट)ङ्गाग्रतः ॥ महानदीतुङ्गतरङ्गभङ्गस्फा-
१२ रोच्छलत्सीकरवद्भिरारात् [।] यस्मिन्नताशक्तिमदङ्गनानां श्रमापनो-
१३ दः क्रियते मरुद्भिः ॥ तस्मात् **श्रीययातिनगरात्** । लोकत्रयप्र-
१४ थितशुभ्रयशोवितानव्याप्ताष्टदिक् प्रसभनिर्ज्जितवैरिवर्गः ।
१५ राजा वभूव भुवि भावितभव्यमूर्त्तिः श्रीमान्सरोजवदनो **जनमे-**
१६ **जयाख्यः** [॥] निर्द्दारितारिकरिकुम्भसमुद्गमुक्तमुक्ताफलप्रकरद-
१७ न्त(न्तु)रखड्गधारः [।] तस्मादज(जा)यतजगत्रयगीतकीर्त्तिहे(र्हे)लाविनिर्ज्जित-

2nd plate; 1st side

१८ रिपुर्न्नृपतिर्ययातिः ।[।] यत्खड्गाग्रविपाटितद्विपघटाकुम्भस्थ-

१९ लादुल्लसन्मुक्ताजालविभूषितं प्रतिरणं पृथ्वीवधूर[1]स्थलं । शश्व-
२० द्व(द्वा)रनमन्नराधिपशिरोरत्ना[ं]शुजालामला[:] यत्पादाम्बुजरेणवः सम-
२१ तया तद्रश्मिलक्ष्मीं दधुः ॥ माद्यलो(ल्लो)लालिमालाकुलकरटपुटस्य-
२२ न्दिदानप्रवाहान् सिन्दूरारक्तकुम्भान् शि(सि)तपृथुलरदान् कामदेवादि-
२३ संज्ञान् [।] जित्वा(त्वा)ऽजापालमाजौ जनितसुरवधूविस्मयः स्मेरवक्त्रः स
२४ द्वात्रिंशत्करीन्द्रान् शिरनिकरहतारोङ्कान्यग्रहीद्यः परममा
२५ हेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वरसोमकुल-
२६ तिलकत्रिकलिङ्गाधिपति श्रीमहाभवगुप्तराजदेवपादानु-
२७ ध्यातपरममाहेश्वरपरमभट्टारकमहाराजाधिराजप-
२८ रमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपति श्रीमहाशिवगुप्त-
२९ राजदेवः कुशली । षण्णवरद्यां तेलातट्ट(ट)निर्यय ल्लु(लु)तुरुमा-[2]
३० ग्रामे तद्विषयीयब्राह्मणानापू(म्पू)ज्य समाहर्तृ[3]सन्निधातृनियु-
३१ क्ताधिकारिकदण्डपासि(शि)कपिशुनवेत्रिकावरोधजनराण-
३२ कराजवल्लभादीन् सर्व्वान्राजपादोपजीविनः समाज्ञापय-
३३ ति विदितमस्तु भवतां यथास्माभिरयं ग्रामः सनिधिः सोप-
३४ निधिः सदशापराधः सर्व्वबाधाविवर्ज्जितः सर्व्वोपरिकरादा-
३५ नसहितः । चतु[:]सीमापर्य्यन्तः साम्रमधुक सगर्तोष-

2nd plate; 2nd side

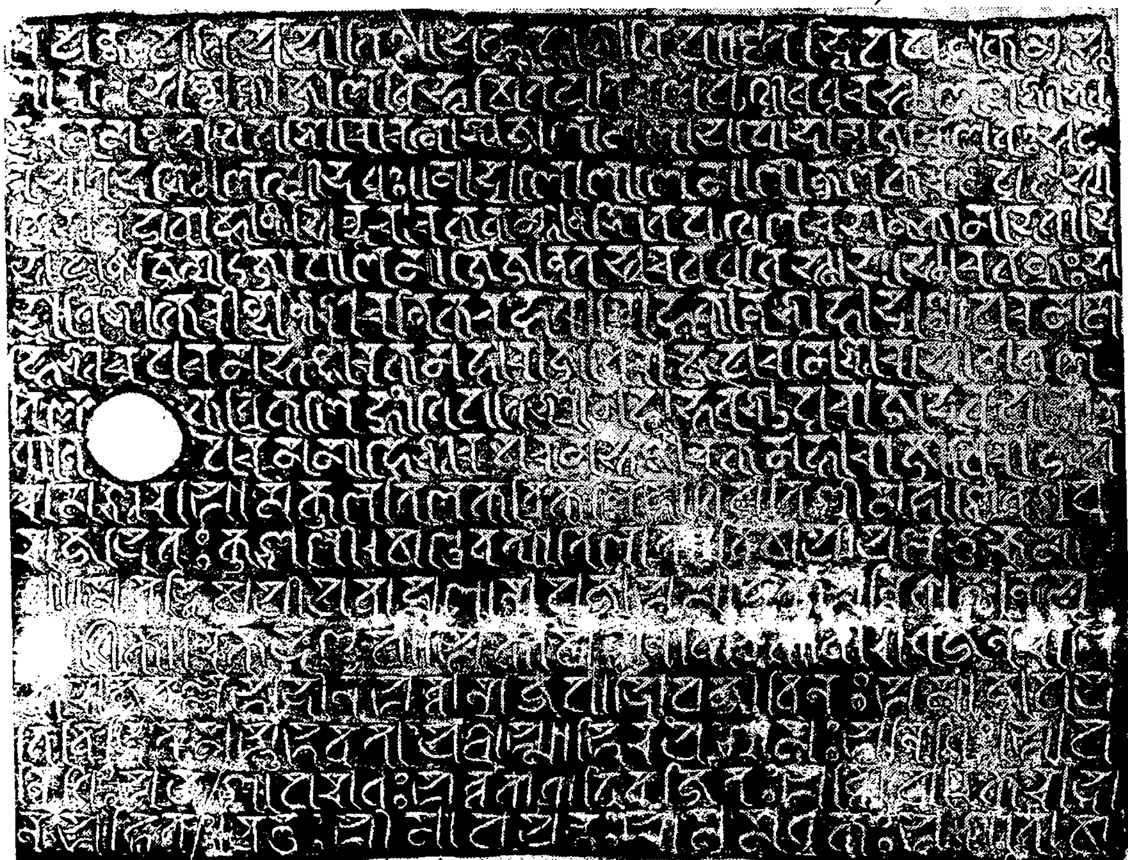
३६ र[:] सजलस्थलः प्रतिनिषिद्धचट्टभट्टप्रवेशः कौशि-
३७ कगोत्राय देवरात-औदल-विश्वामित्रप्रवराय गौतमशा-
३८ खाध्यायिने श्रावस्तिमण्डले कासिलीविनिर्गताय लावडावि-
३९ षयेन्तरडीवास्तव्याय परमेश्वरनप्त्रे सिद्धेश्वरसुता-

1 Laskar wrongly reads पृथ्वीवधूरः for पृथ्वीवधूर
2 Laskar reads ल्लुत्तरुमा which is also possible
3 Laskar wrongly reads समाहृत् for समाहर्तृ

No. 31 PL XXVI

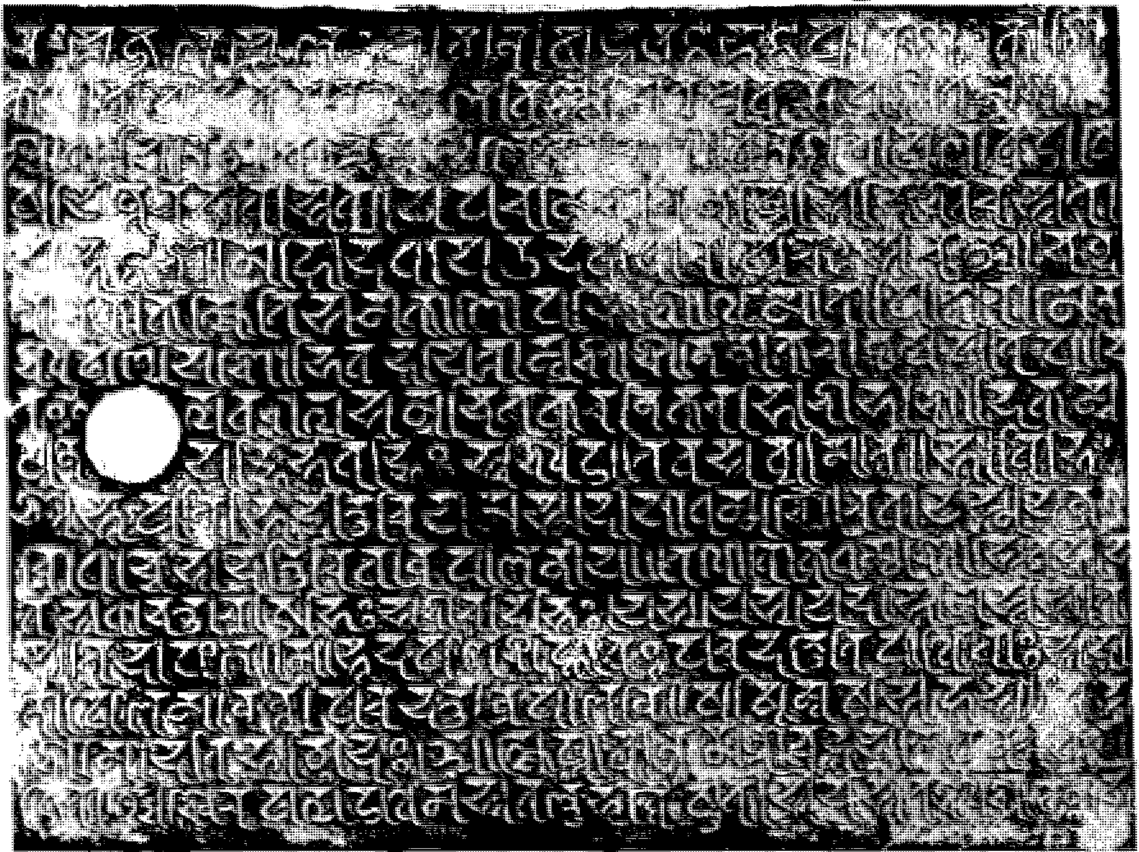
PATNA PLATES OF MAHĀŚIVAGUPTA - YAYĀTI

2nd Plate; 1st Side PP. 197-198



PATNA PLATES OF MAHĀŚIVAGUPTA - YAYĀTI

2nd Plate; 2nd Side PP. 198-199



४० य भट्टश्रीमहोदधये उदकधारापुरःसर[म्] आचन्द्र-

४१ तारकार्कक्षितिसमकालोपभोगार्थं मातापित्रोरात्मन-

४२ श्च पुण्ययशोऽभिवृद्धये ताम्र(म्)शाश(स)नेनाकरीकृत्य प्रतिपादि-

४३ त इत्यवगत्य समुचितकरनिकरभोगभागादिकमु-

४४ पनयद्भिर्भवद्भिः सुखं प्रतिवस्तव्यमिति ॥ भाविभि-

४५ श्च भूपतिभिर्द्दत्तिरियमस्मदीयाधर्म्मगौरवादस्मदनु-

४६ रोधाच्च स्वदत्तिरिवानुपालनीया ॥ तथा चोक्तं धर्म्मशास्त्रे बहुभि-

४७ व(र्व)सुधादत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य त-

४८ स्य तदा फलं(लम्) ॥ माभूदफलशङ्का वः परदत्तेति पार्थिवाः [।] स्वदा-

४९ नात् फलमानन्त्यं परदत्तानुपालने ॥ षष्टिं वर्ष सहस्राणि स(स्व)-

५० र्गे मोदति भूमिदः ॥ आच्छेत्ता चानुमन्ता च द्वयमेक नरकम्ब्र-

५१ जेत्[4] ॥ अग्नेरपत्यं प्रथमं सुवर्णं भूर्वैष्णवी सूर्य्यसुत(ता)श्च गावः [।] यः

3rd plate; 1st side

५२ काञ्चनं गाञ्च महीञ्च दद्यात् (।) दत्तास्त्रयस्तेन भवन्ति लोके ॥ आस्फो-

५३ टयन्ति पितरो वल्गयन्ति पितामहाः [।] भूमिदाता कुले जातः

५४ स नस्त्राता भविष्यति [॥] भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छ-

५५ ति [।] उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ [॥] तडागानां सहस्रेण

५६ बाजपेय शतेन च [।] गवां कोटि प्र[दा]नेन भूमिहर्त्ता न शुद्ध्यति ॥[।] स्वर्ण-
(सुवर्णं)मेकं गामेकां

५७ भूमेरप्यर्द्धमङ्गुलं [।] हरन्नरकमायाति यावदाहू(भू)त संप्लवं(वम्) ॥ अन्यायेन

५८ हृताभूमिरन्यायेन तु हारिता [।][5] हर्त्ता हारयति(यिता) यस्तु मन्दबुद्धिस्तमोवृतः ।
स(स)

५९ बद्धो वारुणैः पाशैस्तिर्य्यग्योनिं स गच्छति [॥] स्वदत्ताम्परदत्तां वा

६० जो(यो) हरेत वसुन्धरां स विष्ठायां कृमिभूत्वा पितृभि[:] सह पच्यते ॥ आ-

4 Read आच्छेत्ता चानुमन्ता च तान्येव नरकं व्रजेत् ॥

5 The second line of this verse is not given. Rarely we meet this verse in the inscriptions.

६१ दित्ते (त्यो) वरुणो विष्णुब्र(र्ब)ह्मा सोमो हुतास(श)नः [।] शूलपा-
६२ णिश्च भगवानभिनन्दन्ति भूमिद(दम्) [।] सामान्यो[ऽ]य[ं] धर्म्मसे-
६३ तुर्न्नृपाणां काले काले पालनीयो भवद्भिः । सर्व्वानेतान् भावि-
६४ नः पार्थिवेन्द्रान् भूयो भूयो याचते रामचन्द्रः ॥ इति कमल-
६५ दलाम्बुविन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च [।] सकलमिद-
६६ मुदाहृतञ्च बुद्ध्वा नहि पुरुषैः परकीर्त्तयो विलोप्याः [॥] येनात्यन्त-
६७ सुरासुराधिपगुरुप्रज्ञाभिमानोज्जितो राज्ञा रोपित राज्यभारम-
६८ तुलं यश्चावहल्लीलया [।] यस्यासीन(त्र)यविक्रमद्वयमपि प्रेयां(यान्) सखा स-
६९ र्व्वदा स श्रीमान् धृत साम्धिविग्रहपदः श्रीसिंघदत्ताह्वयः ॥

3rd plate; 2nd side

७० कायस्थसूर्य्यसेणेन लिखितं शासनं स्थास्न यावच्चन्द्रार्कता-
७१ रकं(कम्) ॥[6] परममाहेश्वर-परमभट्टारक-महाराजाधिराज-परमे-
७२ श्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमद्ययातिराजदेवस्य प्र-
७३ वर्द्धमानविजयराज्ये ऽष्टाविंशति[त]मे सम्वत्सरे भाद्रपदमासे
६४ सितपक्षे तिथौ पञ्चम्यां यत्राङ्केपि सम्वत् २८ भाद्रपद
७५ सुदि ५ शिवं ॥ विना(न्धा)नि[7] मधुमथनेनोत्कीरितम् ॥

6 Probably, the engraver omitted some portions of this verse which was composed in *Anushṭup*.

7 It may also be read as विज्ञानी

No. 31 PL. XXVIII

PATNA PLATES OF MAHĀŚIVAGUPTA-YAYĀTI, R.Y. 28

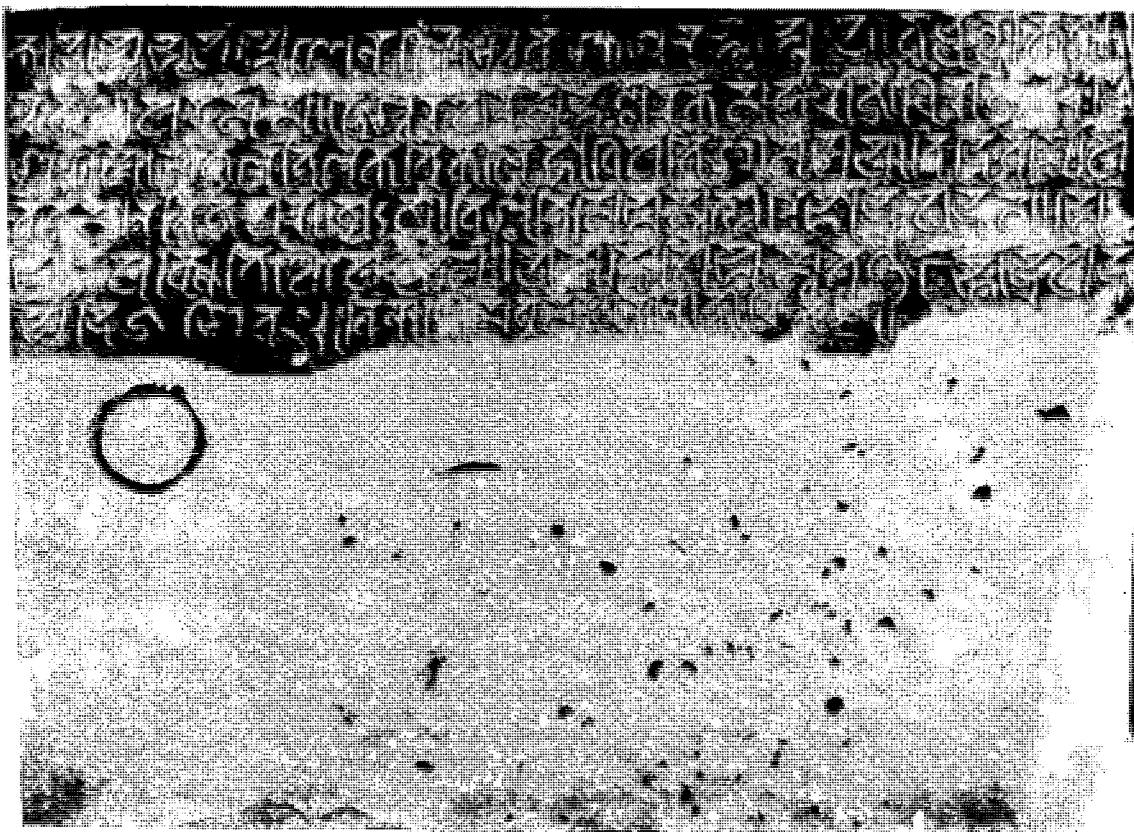
3rd Plate; 1st Side PP. 199-200



No. 31 PL. XXIX

PATNA PLATES OF MAHĀŚIVAGUPTA-YAYĀTI

3rd Plate; 2nd Side P. 200



NOTES.

This set of copperplate inscription was preserved in the then Balangir Patna Museum and edited by Mr. Gaṅga Mohan Laśkar in *J.A.S.B.*, New Series, Vol. I (1905), pp. 8-12 and 19-23 ff., under the number 'J'. The plates are now kept in the Orissa State Museum, Bhubaneswar.

The set consists of three copperplates each measuring about 9½"×7" They are attached to a ring containing the royal seal which has a female figure, probably the image of the goddess Mahālakshmī as usually found in other copperplates of the Somavaṁśī kings.

The learned editor, Mr. Laśkar, translated the inscription as quoted below :—

L. 13. Oṁ Hail ! From that glorious town of Yayātinagara,—

Ll. 1-4 — where the enjoyment of love is being continually intensified and still more intensified by the close embraces (of lovers), by which fatigue is removed, in which hissing sound often appears and in which hairs often stand on their ends, although such enjoyment suffers interruptions as the ardent young couple show their skill in the various processes of conjugal enjoyment with their eyes dilated (with excitement) and with their minds subdued and fascinated by amorous thoughts;

Ll. 4-7 — where, even in the midst of quarrels arising from jealousy, lovers, beaten by lotuses from the ears of women who have cast the beauty of the celestial damsels into shade by the greatness of their endless and peculiar charms, have all their mental anguishes roused to action by the entrance of the sharp arrows of Cupid, with their hairs standing on the ends (*lit.* sprouting up) on account of the sprinkling of the drops of sweat (from the persons of the objects of their love);

Ll. 7-11—where, at the tops of houses beautifully white-washed, the places of assignation of unchaste women and their pearl ornaments were whitened by the clusters of rays issuing from the club - like tusks of very lofty elephants — the rays which rendered the autumn moon useless in the matter of dispelling darkness;

Ll. 11-13 — (and) where the fatigue of the women enjoying conjugal caresses with ardent attachment is removed by the breezes surcharged with the particles of water sent up by the breaking and swelling of the high waves of the Mahānadī.

Ll. 13-16 — There was on the earth a beautiful king named Janamejaya, who had a pure and mild appearance and a lotus-like face, who had subjugated by the force of his arms all his enemies, and whose spotless fame, well known throughout the three worlds, covered the eight quarters like a canopy.

Ll. 16-18 From him sprang King Yayāti, whose glory was sung in all the three worlds, who defeated his enemies with contempt as it were, and whose sword had its sharp edge made rugged with the pearls coming out of the foreheads of the elephants rent asunder by it;

Ll. 18-21 whose sword rent asunder with its point, the foreheads of a large number of elephants, from which heaps of pearls came out and adorned the bosom of the damsel of the earth in every battle; the dusts of whose lotus like-feat, as pure as the rays of the gems in the head-dresses of kings constantly bowing down at his doors, assumed, through equality, the lustre of these (*i.e.* the gems);

Ll. 21-24 who, having defeated Ajāpāla in battle, astonished the heavenly damsels by capturing alive with a smiling face, thirty-two big elephants, named Kāmadeva, etc., whose riders had been killed,—elephants who had sharp and huge tusks and whose temples were discharging *ichor* and therefore abounded with flocks of greedy bees getting intoxicated (by draughts of the fragrant fluid).

Ll. 26-29 The most devout worshipper of (the god) Maheśvara, the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the *Parameśvara*, the ornament of the Somakula, the lord of Trikaliṅga,[1] the glorious Mahā-Śivaguptarājadeva, who meditates on the feet of

Ll 24-27 the most devout worshipper of (the god) Maheśvara, the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the *Parameśvara*, the ornament of the Somakula, the lord of Trikaliṅgas,[1] the glorious Mahā-Bhavaguptarājadeva,

Ll. 29-33 being in good health and having done worship to the Brāhmaṇas of the district at the village of Uluttarumā of Telātaṭṭa *Viṣaya*[2] or district in ṣaṇṇavati, issues a command to all the dependants of the king, such as the *Samāhatṛs*, the *Sannidhātṛs*, *Niyuktādhikārikas*, the *Daṇḍapāśikas*, the *Piśunas*, the *Vetrikas*, the *Avarodhajanas*, the *Rāṇakas*, the *Rājavallabhas* & c. (in the following words):—

Ll. 33-43 "Be it known to you that for the enhancement of the religious merit and glory of ourselves and our parents, this village, extending to its four boundaries — with its hidden treasures and deposits, with the right to fines for the ten offences, with the freedom from all lets and hinderences, with the right to mango-trees, the honey-combs, with its ditches and barren lands, with its lands and waters, with the privilege that it shall not be entered into by the regular and irregular troops— is, by a copperplate charter, granted by us as revenue - free, with libations of water, to be enjoyed as long as the moon, the stars, the sun and the earth exist,

Ll. 37-40 to Bhaṭṭa Mahodadhi, son of Siddheśvara, and grandson of Parameśvara, an inhabitant of Ntaraḍi[3] in the Lāvaḍā district (*viṣaya*), an immigrant from Kāsilī in the Srāvasti - *Maṇḍala*, a member of the *Kauśika Gotra*, with the *Pravaras* Devarāta, Audala, and Viśvāmitra and a student of Gautama *śākhā*.

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1. The learned editor translates 'त्रिकलिङ्गाधिपति' as "the lord of the three Kaliṅgas". But, त्रिकलिङ्ग appears to be a Province of Kaliṅga.
2. The correct form is तेल-तट-विषय or the district near the river Tel.
3. The name of the village might be Intaraḍi.

Ll. 43-44 Being aware of this, you should dwell in happiness rendering unto him the rents and other shares of enjoyment due to him."

This my grant should be preserved like their own grants by future kings also, from a regard for religious laws and my own earnest request.

L. 46. Thus it is said in religious books :—

[Here follow 13 customary verses from the Dharmaśāstras.]

Ll. 66-69 He who surpassed the preceptors of the kings of the gods and of the demons (*i. e.* Vṛhaspati and Śukrāchārya) in wisdom and pride, who bore with perfect ease the heavy burden of the state affairs imposed by the king and who had both policy and prowess as his dear and constant friends,— that fortunate person of the name of (Śri) Siṅghadatta (Simhadatta) was the holder of the post of "the minister of peace and war" (*Sāndhivigrahi pada*).

Ll. 69-71. This charter, written by Kāyastha Sūryasena belonging to the office of (or a servant of) the 'minister of peace and war' of the Kosala country, is to last as long as the moon, the sun and the stars endure.

Ll. 71-74. On the fifth *tithi* in the bright fortnight of the month of Bhādrapada in the 28th year of the victorious reign of the most devout worshipper of (the god) Maheśvara. the *Mahārājādhirāja*, the *Parameśvara*, the ornament of the Somakula (lunar race), the lord of Trikaliṅga, the glorious Yayātideva. Or, in figures, *Saṃvat* 28 Su. di. 5.

Ll. 74-75 Engraved by Vin (ndhā)ni[4] Madhumathana.

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4. Mr. Laskar writes *Vinali* and corrects it as Vijñānī.

NO. 32

CUTTACK PLATES OF MAHĀBHAVAGUPTA BHĪMARATHA

1	Donor ...	Bhīmaratha-Mahābhavagupta
2.	Titles	*Paramamāheśvara, Paramabhaṭṭāraka, Mahārājādhirāja, Parameśvara* and *Trikaliṅgādhipati.*
3.	Place of issue	Yayātinagara
4.	Date	The 3rd R. Y. Mārgaśīrsha, Śuklapa-ksha, the 3rd *tithi.*
5.	Officers ...	(1) *Sandhivigrahin* Śrī Siṅgadatta (2) *Kāyastha* Maṅgaladatta (3) Vijñānī Madhumalla
6.	Topography	(1) Kosala (C) (2) Kosala-Sākhaṅgadynhā-*Vishaya* (Dt.) (3) Gauḍasimiṇilli grāma (V) (4) Śrāvasti-Maṇḍala (P) (5) Kāsīllī-Bhaṭṭagrāma (V) (6) Devibhoga (Taluk ?) (7) Siṅgoā-grāma (V)
7.	Donee	*Rāṇaka* Śrī Rāchho, son of Vasishṭha and grandson of Parameśvara of Kauśika *gotra* and Viśvāmitra, Devarāta and Audala *pravara* and belonged to the Kauthuma *charaṇa* being a student of Chhandoga *śākhā.*
8.	Authority	*E.I. III*, pp. 355-9 ff. Edited by Dr. Fleet.
9.	Remarks	The grant is issued on the occasion of a solar eclipse.

TEXT

1st plate

१ ॐ *[॥] स्वस्ति प्रेमनिरुद्धमुग्धमनसोः स्फारीभवच(च्च)क्षुषोर्यूनोर्यत्र

२ विचित्रनिर्भररतक्रीडाक्रम[ं] तन्वतोः । विच्छिन्नो(न्ना)पि कृतातिमात्रपु-

३ लकैराविर्भवत्सीत्कृतैराश्लेषैर्ग्लपितक्लमैः स्मररसः कामं मु-

४ हु[:] स्वाद्यते ॥[।] यत्राशेषविशेषरूपमहिमापास्ताप्सरःकान्तिभिर्जा-

५ तेर्ष्याकलहेष्वपि प्रणयिनः कर्णोत्पलैस्ताडिताः । जायन्ते प्रविश-

६ ङ्कितस्मरशरप्रोत्थापित्ता(ता)न्तर्व्यथा[ ] सान्द्रि(न्द्र)स्वेदजलात्रसो(से)वन-
वशान्निर्व्या-

७ तरोमाङ्कुराः ॥ अत्युतु(त्तु)ङ्गकरीन्द्रदन्तमुसलप्रोद्भासिरो[चि]श्चयैर्द्धा(द्ध्वा)-
न्तध्वं-

८ सननिस्फलीकृतशरच्चन्द्रोदयैः सर्व्वदा ॥(।) यत्रासीदसतीजनस्य

९ विशदं मुक्तामयं मण्डनं सङ्केतास्पदमप्यतीवधवलं प्रा-

१० सादशृङ्गाग्रतः ॥[।] महानदीतुङ्गतरङ्गभङ्गस्फारोच्छलच्छी-

११ करवद्भिराराात् [।] यस्मिन्रतासक्तिमदङ्गनाना[ं] श्रा(श्र)मा[प]नोदः कृ(क्रि)य-

१२ ते मरुद्भिः ॥[।] तस्मात् श्रीययातिनगरात् । लोकत्रयप्रथितशुभ्रय-

१३ शोवितानव्याप्तदिक्प्रसभनिर्जितवैरिवर्गः । राजा बभूव भुवि

१४ भावितभव्यमूर्त्तिः श्रीमान् सरोजवदनो जनमेजयाख्यः ॥ निर्-

१५ दारितारिकरिकुम्भसमूहमुक्तमुक्ताफलप्रकरदन्तुरखड्गधा-

१६ रः [।] तस्मादजायत जगत्र(त्त्र)यगीतकीर्त्तिर्हेलाविनिर्जितरिपुर्नृप-

१७ तिर्ययातिः ॥ यत्खड्गाग्रविपाटितद्विपघटाकुम्भस्थलादुल्लस-

१८ न्मुक्ताजालविभूषितं प्रतिरण[ं] पृथ्वीवधूर[:]स्थलं शश(श्व)द्व(द्वा)रनम-

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* Represented by a symbol.

2nd plate; 1st side

१९ न[नरा]धिपशिरोरत्नांशुजालामला यत्पादाम्बुजरेणवः समतया तद्रू-
२० श्मिलक्ष्मीं दधुः ॥ माद्यल्लोलालिमालाकुलकरटपुटास्वा(स्य)न्दिदानप्रवाहा-
२१ न् सिन्दूरारक्तकुम्भान् सितपृथुलरदान् कामदेवादिसञ्ज्ञान् । जि-
२२ त्वाजापालमाजौ[1] प्रतितसुरवधूविस्मयस्मेरवक्त्रः खड्गी त्रिशके(त्क)-
२३ रीन्द्रान् शरनिकरहतारोहकान्प्रहीद्यः ॥ पुत्रस्तस्य वभूव ध-
२४ र्म्मनिरतः श्रीभीमपूर्वोरथः ख्यातः क्ष्मापनिषेव्यमान(ण)चर[ण]-
२५ श्चूडामणिर्भूभुजां । योसौ शौचमहाधनोपि समरे लक्ष्मीः(क्ष्मीं) परे-
२६ षां वलाज्जग्राह कृतवैरिवर्गविभवः सौन्दर्यशोभास्पदं ॥
२७ परममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमे-
२८ श्वरसोमकुलतिलकत्रिकलिङ्गाधिपति श्रीमहाशिवगु-
२९ प्तराजदेवपादानुध्यातपरममाहेश्वरपरमभट्टार-
३० कमहाराजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गा-
३१ धिपति श्रीमहाभवगुप्तराजदेवः कुशला(ली) । कोसलसाखङ्ग-
३२ ग्रहा[2]विषयीय ।* गौडसिमिणिल्लिग्रामे ।* तद्विषयीय ब्राह्मण(णा)ना(न्सं)-
३३ पूज्य समाहर्तृसन्नियुक्ताधिकदाण्डपासि(शि)कवेत्रिका-
३४ वरोधजन-राज्ञी-राणकराजवल्लभादीन् सर्व्वान्
३५ समाज्ञापयति ।* विदितमस्तु भवतां यथास्माभिरयं ग्राम-
३६ सनिधिः सोपनिधिः सर्व्ववाधाविवर्ज्जितः सर्व्वोपरिकरादा-

2nd plate; 2nd side

३७ नसहितः चतुः[3] साम्रमधुकः सगर्त्तोषरः सजलस्थलः ।*

* *Danda* is unnecessary.

1 The learned editor reads जित्वाजावालमाजौ । But, the letter 'पा' is clear in the estampage and in other records of the same king we find 'पा', but not 'वा' ।

2 It may also be read as कोसलया अङ्गग्रहा as appears in the estampage.

3 Probably the scribe left by mistake some letters after चतुः

३८ श्रावस्तिमण्डने(ले) कासिल्ली भट्टग्रामविनिर्गताय कोसलेदे-
३९ विभोग वी(वि)षयीय सिङ्गोश्राग्रामवास्तव्याय कौशिकगोत्रा-
४० य ।* विश्वामित्र-देवरात-श्रौदल्य(ल)प्रवराय कौथुमचरणाय च्छन्दो-
४१ गशाखाध्य(ध्या)यिने भट्टपरमेश्वरपौत्राय भट्टवसिष्ठसुताय
४२ राणकश्रीराच्छोनाम्ने सूर्य्यग्रहणे सलिलधारापुरःसरमाच-
४३ न्द्रतारकक्षितिष(स)मकालोपभोगार्थं[।] मातापित्रोरात्मनश्च
४४ पुण्ययशोऽभिवृद्धये ताम्रशास[ने]नाकरीकृत्य प्रतिपादी(दि)त ईये(त्ये)[व]म-
४५ त्य समुचितकरनिकरभोगभागादी(दि)कमुपनयद्भिः सु-
४६ खेन प्रतिवस्तव्यमिति(ति) [।] भाविभिश्च भूपतिभिः दत्तिरियम-
४७ स्मदीया धर्म्मगौरवादस्मदनुरोधाच्च स्वदत्ती(त्ति)री(रि)वानुपालनी-
४८ य(या) ॥ तथा चोक्तं धर्म्मशास्त्रे ॥ बहुभिर्वसुधादत्ता राजभिः सग-
४९ रादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ माभूद-
५० फलशंखा(का)वः परदत्तेते(ति) पार्थिवाः स्वदत्तात्फलमानन्त्यं[।] परद-
५१ त्तानुपालने ॥ षष्ठं(ष्टि)वर्षं सहस्राणि स्वर्गे मोदति भूमिदः । आ-
५२ च्छेत्ता चानुमन्ता च द्वौ तौ नरकगामिनौ ॥ अग्नेरपत्यं प्रथमं
५३ सुवर्णं भूर्वैष्णवी सूर्य्यसुताश्च गावः । यः काञ्चन[।] गान[ञ्च] महीञ्च
५४ दद्याद्दत्तास्त्रयस्तेन भवन्ति लोके(काः) ॥ आस्फोटयन्ति पितरो व-

3rd plate; 1st side

५५ ल्गयन्ति पितामहाः भूमिदाता कुले जातः सनत्र(त्रा)त(ता) [भ]वि[ष्य]-
५६ ति ॥ [भू]मि(मिं) यः प्रतिगृह्णाति यश्च भूमि[।] प्रयच्छ[ति] [उभौ तौ पुण्यकर्म्माणौ]
५७ नियत[।] स्वर्गगामिन(नौ) ॥ तडागान(नां) सहस्रेण वा[जपेय] श[तेन च]
५८ गवां कोटिप्रदानेन भूमिहर्त्ता न शुद्ध्यते ।[।] हर[ते हा]रयेद्यस्तु
५९ मन्दबुद्धिस्तमोवृतः ष(सु)वद्धो वारुणैः पाशैस्तिय(र्य)ग्योनि[।] स ग-
६० च्छति ।[।] स्वदत्तां परदत्ताम्बा यो हरेद्(त) वसुन्धरां स विष्ठाया[।] कृ-
६१ मिर्भूत्वा पितृभिः सह पच्यते ।[।] आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो
६२ हुतास(श)नः शूलपाणिश्च भगवानभिनन्दन्ति भूमिदं ।[।] स(सा)मान्योयं धर्म्मसेतु-

६३ नृपाणा[ं] काले काले पालनीयो भवद्भिः । श(स)र्व्वानेतान् भाविनः पार्थिवेन्द्रान्

६४ भूयो भूयो याचते रामभद्रः ।[।] इति कमलदलामु(म्बु)विन्दुलोलां श्री(श्रि)य-

६५ मनुचिन्त्य मनुष्यजीवित[ं] च सकलमिदमुदाहृतं च बुध्वा(द्ध्वा) नहि पु-

६६ रुषैः परकीर्त्तयो विलोप्याः ।[।] येनात्यन्तसुरासुराधिपगुरु[:] प्रज्ञाभिमानै-

६७ र्जि(र्जि)तो राज्ञारोपितराज्यभारमतुल[ं] यश्चावहल्लीलया । यस्यासीन(न्न)यविक्र-

६८ मद्वयमपि प्रेया[न्] सखा सर्व्वदा स श्रेयान् धृतसं[धि]विग्रहपदः शोसि-

६९ ङ्गदत्तः कृती ।[।] नाम्ना मङ्गलदत्तेन कायस्थेन स — U — अलेखि शासनं-

७० सं यावचन्द्रार्क्कतारकाः ।। परममाहेश्वरपरमभटा(ट्टा)रकमहाराजाधिराज-

७१ परमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपति**श्रीभीमरथदेव**स्य प्र-

७२ वर्द्धमानविजयराज्ये तृति(ती)[य]सम्वत्सरे मार्गशीर्षमासीय शुक्लपक्ष(क्षे) तिथौ तृत(ती)-

७३ यायां यत्राङ्केनापि सम्वत् ३ मार्ग शुदि ३ : ।। विज्ञानि मधुम[ल्ले]न उत्करितं* [।।]

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* Read उत्कीर्णम् ।।

NOTES.

The history of discovery of these plates is not forthcoming. Mr. Beams presented them to Dr. Fleet in 1883 or 1884. The latter edited them in *E.I. III*, pp. 355-9 ff.

The set consists of three copperplates, each measuring about 9¾"×7". They are attached to a copper-ring containing the royal seal which was completely demolished and no legend on it could be traced out. Dr. Fleet gives an abstract of the record as quoted below :—

The record opens with a description of the charms and delights of a town named Yayātinagara (line 12), on the Mahānadī (l.10),—using the four verses which in E.,[1] are applied to Vinītapura. Then, in five more verses, of which three occur in E., it mentions a king named Janamejaya (l. 14), - his son Yayāti (l. 17), - and the latter's son Bhīmaratha (l. 24). Then it continues :— From the town of Yayātinagara (line 12), the most devout worshipper of (the god) Maheśvara, the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the *Parameśvara*, the ornament of the Somakula, the lord of Trikaliṅga,[2] the glorious Mahāśivaguptadeva (l. 28-29), being in good health (l. 31), and having done worship to the Brāhmaṇas of the district at the village of Gaṇḍasimiṇilli - grāma in the Kosala - Sākhaṅgadyanhā vishaya (ll. 31-32), issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, on the occasion of an eclipse of the sun (l. 42), to the *Rāṇaka* Rāchchho (l. 42), son of the *Bhaṭṭa* Vasishṭha and son's son of the *Bhaṭṭa* Parameśvara, an immigrant from the *Bhaṭṭa* - village of Kāsīllī in the Śrāvasti Maṇḍala (l.38), a resident of Siṅgoā - grāma in the Devibhoga vishaya in Kośala (ll. 38-39), belonging to the Kauśika *gotra*, with the *pravara* of Viśvāmitra, Devarāta, and Audala, and a student of the Chhandoga

1. E—Cuttack plates of the 9th R.Y. of Mahāśivagupta (*i.e.* No. 28 above).
2. The editor writes 'the lord of the three Kaliṅgas'.

śākhā. Lines 66 to 69 praise a minister of the king, named Siṅgadatta, holding the office of *Saṁdhivigrahin*,— and, in doing so, use the verse which in E. is applied in the case of chhichchhaṭeśa.

A verse in lines 69 and 70 tells us that the charter was written by the *Kāyastha* Maṅgaladatta.

And lines 70 to the end give the date of the third *tithi* in the bright fortnight of the month Mārga or Mārgaśirsha in the third year of the victorious reign of the most devout worshipper of (the god) Maheśvara, the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the *Parameśvara*, the ornament of the Somakula, the lord of Trikaliṅga,[3] the glorious Bhīmarathadeva.

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3. The editor writes 'the lord of the three Kaliṅgas'.

NO. 33

MAHĀKOSALA HISTORICAL SOCIETY PLATES OF MAHĀBHAVAGUPTA

(R. Y. 11)

1. Donor — Mahābhavaguptarājadeva

2. Titles ... ... *Paramamāheśvara*, *Mātāpitṛipādānudhyāta*, *Mahārājādhirāja*, *Parameśvara* and *Trikaliṅgādhipati*.

3. Place of issue ... Kīsarakellā (Mahāvijaya - Kaṭaka)

4. Date — The 11th *R.Y.* Bhādrapada Vadi [6]

5. Officers ... (1) *Mahāsandhivigarhin* Rudradatta, son of Devadatta (the writer who migrated from Ayodhyāpura)

6. Topography
   (1) Prithurābhukti (Dt.)
   (2) Pātiliñjira - grāma (V)
   (3) Madhyadeśa (C)
   (4) Madhura (V)
   (5) Ullakheṭa (V)

7. Donee ... ... Bhaṭṭa Brāhmaṇa Chakradhara's son of Kapiñjala-*gotra*, Vaśiṣṭha (एकर्षि) *pravara* and belonged to Maitrāyaṇīya *śākhā*.

8. Authority...... *E. I. XXII*, pp. 135 - 8 ff. Edited by Pandit L. P. Pandeya.

9. Remarks .... Kīsarakella, from which the grant is issued, may be identified with the modern village of Keśarakella, situated about 6 miles to the east of Balangir. Liñjirā and Prithurā may be identified with villages of the same names in Sarangarh and Padmapur,

TEXT

1st plate

१ ॐ* नम[:] शिवाय ॥ स्वस्ति [।।] किसरकेल्लासमावासित महाविजय-
२ कटकात्परममाहेश्वरमातापितृपादानुध्यातमहाराजाधिरा-
३ जपरमेश्वरपरमभट्टारकसोमकुलतिलकत्रिकलिङ्गाधिप-
४ ति श्रीमहाभवगुप्तराजदेवः कुशली ॥ पृथुराभुवत्यन्त[:]पा-
५ तिलिञ्जिरग्रामे ब्राह्मणान् संपूज्य तत्प्रतिनिवासिकुटुम्बिनः समा-
६ हर्त्तृ-सन्निधात्(त्र)दाण्डपाशिकचाटभटराजवल(ल्ल)भादीत्स(न्स)र्व्वा[न्]-
समा-
७ ज्ञापयति विदितमस्तु भवतां यथस्माभिस्सनिधिः सोपनिधि[:]
८ सदशापराधो निषिद्धचाटभटप्रवेशः सर्व्वोपरि{ क-
९ रि }करकरादा[न]समेत[:] सर्व्वपीडापरिवर्ज्जितः कपि-

2nd plate; 1st side

१० ष्ठ(ञ्ज)ञ्ज(ल)गोत्राय एकार्षे(कर्षि)वशिष्ठप्रवराय मैत्रायि(य)णीशा-
११ खाध्यायिने मध्यदेशमधुरविनिर्गत(ता)[य] उल्लखेटवास्त-
१२ व्यभट्ट ब्राह्मणाय चक्रधरसुताय सिंघ(ह)सङ्क्रान्तौ माता-
१३ पित्रोरात्मतश्च पुण्याभिवृद्धये सलिलद्धा(धा)रापुरःस-
१४ रेणाचन्द्रतारकाकक्षितिसमकाली(ल)[मु]पभोक्तु[ं]न्ता(ता)म्ब(म्र)-
१५ शासनेनाकरीकृत्य प्रतिपादितोयमित्यवगत्य स-
१६ मुचितभोगभागकरहिरण्या[दि]कमुपनयद्भिर्भवद्भिः

* Expressed by a symbol.

2nd plate; 2nd side

१७ सुखेन प्रतिपत्तव्यमिति ॥ भाविभिश्च भूपतीभिं(भि)द्धर्म्मगौ-
१८ रवादस्मा(स्म)द्गुरोधास्व(श्च) स्वदत्तिरिवानुपालनीया तथा चैव-
१९ म्पठ्यते धर्म्मशास्त्रे ॥ वहुभिर्व्वसुधादत्ता राजभिः सग-
२० रादिभिर्य्यस्य यस्य यदाभूमिस्तस्य तस्य तदा फ-
२१ लं(लम्) [॥] माभू:(भू)द्फलशङ्कावः परदते(त्ते)ति पाथि(र्थि)व(वाः) । स्वदा-
२२ नात्फलम,नन्त्यम्परदत्तानुपालने [॥] भूमिं यः
२३ प्रतिगृह्णाति यश्च भूमी(मि)म्प्रयच्छती(ति) [।] उभौ तौ

3rd plate; 1st side

२४ पुण्यकर्म्माणौ नी(नि)यतौ स्वर्गगामी(मि)नौ ॥ षष्टिम्वर्ष-
२५ सहस्राणी(णि) स्वर्गे मोदति भूमी(मि)दः [।] आच्छेत्वा चानुम-
२६ न्ता च तावे(न्ये)व करके वसेत् ॥ सुवर्णमेकं गामेकां भूमेरप्य-
२७ र्द्धमङ्गुलन्(लं) हरन(न्न)रकमायाति यावदाहू(भू)तसंप्लवम् ॥
२८ अग्नेरपत्यम्प्रथमं सुवर्णं भूर्वैष्णवी सूर्यसुताश्च गावो(वः) [।]
२९ दत्तास्त्रयस्तेन भवन्ति लोके य[:] स्का(का)ञ्चनं गाञ्च महीञ्च दद्या-
३० त्सा(त् [॥] सा)मान्योय[ं] धर्म्मसेतुनृ(र्नृ)पाणां काले काले पालनीयो भवद्भिः [।]
३१ सर्व्वान्ने(ने)ताम्भा(न्भा)वी(वि)नः पाथि(र्थि)वेन्द्रा[न्] । भूयो भूयो याचते रामभद्रः ॥
३२ इति कमलदलाम्बुविन्दुलोला[ं] श्री(श्रि)यमनुचिन्त्य मनुष्यजीवितञ्च [।] सक-
३३ लमिदमुदाहृतञ्च वुध्वा(द्ध्वा) नहि पुरुषैः परकीर्त्तयो विलोप्य(प्याः) । प्रवर्द्धमा-
३४ नविजयराज्यसम्बत्सरे एकादशमे भाद्रपद व दी(दि)न [६][।] महासन्धो(न्धि)-
[वि]ग्रहीकशी-

2nd plate; 2nd side

३५ रुद्रदत्तेन देवदत्तस्य सुतेन अयोध्यापुरविनिर्गतेन
३६ लिखी(लिखि)तमिदं शासान(शासनम्) ॥ ० ॥ यदि अक्षर[1] परी(रि)भ्रष्टं
३७ मात्राहीनस्तु यद्भे[2] [।] क्षान्तमरहशीविद्वाङ्म(न्) कस्य न
३८ स्खलते मन[:] ॥

1 Read यदक्षरं
2 Read यद्भवेत्

NOTES.

The actual find spot of these plates is not known, although they were acquired in 1932 from a gentleman of Balpur in Raigarh of Madhya-pradesh for *the Mahākośala Historical Society.*

The set consists of three copperplates, each measuring about 8.1″×4.2″. They are attached to a circular ring, containing the royal-seal with the emblem of a standing bull facing the proper right and a crescent moon at the top. Below the bull, there are two lines of writing as follows :—

१ श्री महाभवगुप्त-
२ राजदेवस्य

These plates were edited by Pandit L. P. Pandeya of Raigarh in *E.I.* XXII, pp. 135-8 ff.

This is a grant made by the glorious *P. M. P.* Śrī Mahābhavaguptarājadeva who is a devote worshipper of Maheśvara (Śiva); who is the ornament of Somakula and the lord of Trikaliṅga, from his residence at Kisarakellā. The village named Liñjira grāma, situated in Pṛithurā-bhukti, is granted to a Bhaṭṭa Brāhmaṇa whose father is Chakradhara and who belonges to Kapiñjala *gotra* and Ekarishi-Vaśishṭha *pravara* and a student of the Maitrāyaṇī *śākhā* being an immigrant of Nadhura* in Madhya-deśa and who is a resident of Ullakheṭa. The grant is made in the presence of officers namely *Samāhartṛi, Sannidhātṛi, Daṇḍapāśika, Chāṭa, Bhaṭa* and the *Rājavallabhas*, on the occasion of Simha-Saṅkrānti for the increase of merit of the king's father, mother and himself, by libation of water, to sustain as long as the moon, the stars and the earth would endure. No oppression and taxation would cause hindrance to this charity.

* Probably Mathurā of the present day in U.P.

The future kings should remember the rules prescribed in the *Dharmaśāstra* regarding maintenance of charity.

In lines 19-33 the usual benedictory and imprecatory verses have been quoted from *Dharmaśāstras.*

From lines 33 onwards the date is given as the 11th regnal year of the king and the 6th day of Bhādrapada. The *Mahāsandhi-vigrahin* Rudradatta, son of Devadatta, who migrated from Ayodhyā-pura, is the author of this document.

NO. 34

JATESINGA AND DUNGRI PLATES OF MAHĀŚIVAGUPTA YAYĀTI

(R. Y. 3)

1. Donor ... ... Yayāti Mahābhavagupta

2. Titles ... ... *Mahārājādhirāja*, *Parameśvara* and *Trikaliṅgādhipati*.

3. Place of issue ... Pattana Suvarṇapura

4. Date ... ... The 3rd *R.Y.* Vaiśākha Su. di 5

5. Officers ... *Rāṇaka* Rudradatta, grandson of *Sandhivigrahin* Srī Harshadatta and son of the brother of Simhadatta.

6. Topography ... (1) Kosala (C)
   (2) Bhrāṇḍā *vishaya* (Dt.)
   (3) Vṛihat Bhūsāyi - grāma (V)
   (4) Śambarabāḍi - Maṇḍala (P)
   (5) Santobaraḍā - khaṇḍa (Dt.)
   (6) Mārañjamurā - grāma (V)
   (7) Madhya - deśa (C)
   (8) Hasti grāma (V)

7. Donee ... ... *Svarodayī* Śrī Yaśakara, son of Śāntikara and grandson of Nārāyaṇa of Parāśara *gotra*, Ātreya *pravara* and a student of Kāṇva *śākhā* of Yajurveda.

8. Authority...... *J.B.O.R.S.* Vol. *II*, (1916), pp. 45 - 55 ff. Edited by B. C. Mazumdar.

9. Remarks .... In lines 11 to 17 there are some mistakes in the reading of Mazumdar which have been corrected by us.

TEXT

1st plate

१ ॐ [।] स्वस्त्यद्पगतवहलकलिकलुषधर्म्मावृतविमलशिशिरकिरणावलिपरिघटितच-

२ न्द्रविम्बोदयस्यन्दितफेनकुसुमसन्दर्भिततरलतरङ्गमालाविरचितते तामहा-

३ नदीसङ्गमविमलजलपवित्रीकृतधर्म्मधर्म्माभिनिवेशितसकलजनकारिताने-

४ कविविधदेवकुलायतनविहारारामम‌ण्डपोद्यानविचित्रकुसुमविटायतणो[1]

५ मञ्जरीविकम्पितस्तवकसुरभिकुसुमरजोरितवपुमनोहरविदग्धभुजङ्ग-

६ जनानोसङ्गमाधिकृत (?) मदमुदितजन्मविभ्रमस्फुरितकमलवदन-

७ समुल्लसितभ्रूभङ्गविक्षेपस्फुटितकुवलयोद्योतितवरकामिनी-

८ सुरतकरणव्यापारानेकपतत्रीगणसमुत्कण्ठितमुरे(री ?)धिनिर्गतमयूरऋत-

९ तूर्य्यनिर्घोषविरचितावसरभवनादवतोय्यं सकललोकाभिलसितवरप्रदाना-

१० नुग्रहकाम्यया भगवत्या **श्रीपश्चाम्बरिभद्राम्बिकायाधिष्ठितापत्तनसुवर्णपु-**

११ रावासित श्रीमद्विजयकटकादतिशयोर्जि(र्ज्जि)तप्रतापभावावतन[2] समस्तनृपति-
कुऋ(कद)-

१२ म्ब[3]चूड़ामणिपरिचुम्बितपादपीठः (।) प्रथितानेक **नलनहुषमान्धातृ दिलीपभरत-**
भागि(भगी)-

2nd plate; 1st side

१३ रथ्यादि राजचरित: **कर्णाट-लाट-गुर्ज्जरेश्वर** दाहज्वरो[4] भूविटकलत्र**कार्श्व** कलाप-
(पा)-

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1 Read विटपीतल

2 Read प्रतापभारावनत

3 P. Acharya correctly points out some defective readings (Vide *P.I.H.C.*, the 7th Session, Madras, 1944, P.193 f.)

4 B. C. Mazumdar reads दांढज्वरो । But, Sri P. Acharya has subsequently corrected the same by reading it दाहज्वरो

१४ भरणलम्पटः (।) कलिङ्ग-कोङ्गोदोत्कलकोशल-स्वयम्बरप्रसिद्धः गौडराढ़ाम्बर-

१५ प्रकर्षणोद्घातमारुतः शीताङ्शुवङ्शविमलाम्बरपूर्णचन्द्र[5] स्वभुजोपार्जितत्रि-

१६ कलिङ्गाधिपतिः परममाहेश्वर-परमभट्टारकः श्रीमहाभवगुप्तपादानुध्या-

१७ तमहाराजाधिराज-परमेश्वर-प्रणमितराजन्योपसेवितपादारविन्दयुगलः श्रीमहा-

१८ शिवगुप्त श्रीययातिदेवः कुशली [॥] कोशलप्रतिबद्धो ओंड़विषयीय बृहद्भू-

१९ सायीग्राम शम्बरबाडिमण्डल सन्तोत्रडाखण्डीय मारंजमुरा-

२० ग्रामयो ब्राह्मणान् संपूज्य तत्प्रतिनिवासिकुटुम्बिन[ ] तद्विषयीय श्र (?) वप्रदान यथा-

२१ कालाध्यासिनः समाहर्तृ-सनि(त्रि)धातृ-प्रभृतीनन्यां च राजपादोपजीविनो दण्डपाशिक-

२२ चाटभटपिशुनवेत्रिकाव[रोध]जनराजवल्लभां संभाव्य समाज्ञापयति विदितमस्तु भव-

२३ ता[ं] यथास्मिन(न्) ग्रामानौ सनिधिः सोपनिधिः सगर्त्तोषरः साम्र(म्र)मधुको सगूड[6] विषय सपङ्का-

२४ ल सजलस्थ[ल]भर(?)ण सदशापराघ(ध) सर्वा(र्वो)परिकरादानसमेतः सर्व्वबाधाविवर्जि-

2nd plate; 2nd side

२५ तः प्रतिनिषिद्ध चाटभटप्रवेश मध्यदेशीय हस्तिग्रामविनिर्गताय परास(श)र गो-

२६ त्राय आत्रेय प्रवराय नारायणनप्त्रे शान्तिकरसुताय यजु(जु)र्वेद-काण्वशाखाध्यायि-

२७ ने भट्टपुत्र स(स्व)रोदयी श्रीयशकराय पुण्यतिथ्या[मा]ग्नास्यां(श्यां) औदक-पूर्व्वकं आचन्द्रतारकार्क्क-

२८ स्थि(ति)तिसमकालोपभोगार्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्र(म्र)शास-

२९ नेनाकरीकृत्य प्रतिपादित इत्यवगत्य समुचितभोगभागकरहिरण्य(ण्या)दिकमुपा(प)-

३० नयद्भिः [भवद्भिः] सुखेन प्रतिवस्तव्य [।] भाविभिश्च भूपतिभिर्दत्तिरियमस्मदी-

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5 Mazumdar wrongly reads as स्वे(श्वे)ताङ्गवङ्गविमलाम्बरपूर्णचन्द्रः

6 Probably सगुल्म

३१ य स्वदानमिव परिपालनीया । तथाचोक्तं धर्म्मशास्त्रे वहुभिर्व्वसुधादत्ता राजभिः

३२ सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ।[।] माभूदफलशङ्का वः

३३ परदत्तेति पार्थिवाः । स(स्व)दानान् त् फलमानन्त्यं परदत्तानुपालने ।[।] षष्ठी(ष्टि)- म्वर्षं(र्ष)सह-

३४ स्राणि स्वर्गे मोदति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ।[।] भूमिं य[ ] प्रति-

३५ गृह्णा(ह्णा)णि(ति) यश्य(श्च) भूमिं प्रयच्छति । तावु(उ)भौ [तौ] पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ [॥] आस्फोटय-

3rd plate

३६ [न्ति पि]तरः प्रवल्ग{ य }न्ति पितामहः [।] भूमिदाता कुले जात(ता) सनस्त्राता भविष्यति ।[।] सुवर्ण्ण[मेकं]-

३७ गामेकां भूमेरप्यर्द्धमङ्गुलं । हरन्नरकमापो(या)ति यावदाभूतसंप्लभं(वम्) ।[।] स्वदत्तां परदत्तां[म्वा]

३८ यो हरेत वसुन्धरां [।] स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ।[।] हरते हारयते यस्तु म[न्द वु]-

३९ द्धिस्तमोवृतः स वद्धो वारुणैः पाशैस्तिर्य्यक्योनिषु जायते ।[।] सामान्योयं धर्म्म- सेतु[र्नृ]-

४० पाणां काले काले पालनीयो भवद्भिः । सर्व्वानेतान् भाविनो पार्थिवेन्द्रान् भूयो भूयो याच[ते]

४१ रामचन्द्रः ॥ अस्मद्वंशान्वये[7] काले यः कश्चिन्नृपतिर्भवेत् [।] तस्याहं तस्मादायादयो- मस्मिन् यया-

४२ ति प्रायत[8] [॥] इति कमलदलाम्बुविन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च [।]

४३ सकलमिदमुदाहृतं च वुद्ध्वा नहि पुरुषैः परकीर्त्तयो विलोप्याः ।[।] **श्रीमहाशिव-**

४४ **गुप्त श्रीययातिराजदेव**पाद(प्र)वर्द्धमानविजयराज्ये सम्वत्सरे तृतीय वैशाक(ख)- सितपञ्चम्यां

४५ अङ्केनापि सम्वत् ३ वैसा(शा)ख सुदि ५ लिखितमिदं ताम्ब्र(म्र)शासनं सन्धि- विग्रहिश्री-

४६ **हर्षदत्त** नप्त्र(प्त्रा)ना **सिंहदत्त** भा(भ्रा)तृ सुतेन **राणक श्रीरुद्रदत्तेन** [॥]

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7 The editor has wrongly deciphered as 'अस्माद्वङ्गान्वये'

1 This line is most incorrectly written.

NOTES.

The plates were discovered in 1912 from under the earth at the boundary of two villages namely Jatesinga and Dungri in the Ex-State of Sonepur, now in Balangir district.

The set consists of three copperplates, each measuring about 8″×4″. They are attached to a copper-ring containing the usual royal seal. The inscription is edited by Mr. B.C. Mazumdar in *J.B.O.R.S.*, Vol. *II* (1916), pp. 45-55 ff. He gives the translation of the text as quoted below :—

Om,[1] Svasti ! From whom removed are the many sins of the Kali-age who has been sanctified by the pure water of the confluence of the rivers Mahānadī and Telā which water is adorned with the liquid eddies crested with foam-flowers, which glitter with moon-beams as are made of the purest cooling rays and are like the nectar of Dharma itself who is devoted to the works of merit or Dharma, who caused many men to build many temples for various gods and the *Maṇḍapa* (royal pavilion) in the *Ārāma* or park for Vihāra (pleasurable recreation) together with *udyāna* or garden, whose charming person has been dyed yellow (धूसरित) by the pollen grains of the sweet-scented flowers hanging in bunches and tossing [in the breeze] under the shade of flower-trees of various kinds, who is followed and surrounded by friends and companions, who are *Vidagdha - bhujaṅga* (crafty libertines), who dallies with loveliest girls (वरकामिनी) radiant like the *kuvalaya* - lotus, whose lotus - like faces bloom and glow with amorous charms (विभ्रम) arising from lustful and delight - giving desires, and whose glances were delightful because of the playful movements of the eye-brows, whose *uras* (breast) grows eager with desires by the music of many birds, who makes it the fit occasion for his leisure by coming

1. Expressed by a symbol.

out of his house on hearing the sound of the peacocks which is like the sound of the *Turya* (trumpet), who dwells at Pattana Suvarṇapura [where exists the goddess] Bhagavatī Pañchāmvarī Bhadrāmbikā— who at the prayer of all people for their desired for boons grants them in her mercy, who is exceedingly mighty (अतिशयोर्जित) in his victorious campaigns, who is bent, as it were, with the weight of his own prowess, whose foot-stool is kissed by the crest-jewels of the head-gears of all the *Nṛipati* or the subordinate kings, who in character resembles such renowned (प्रथित) kings as Nala, Nahusha, Māndhātā, Dilīpa, Bharata and Bhagīratha, who has conquered Karṇāṭa, lāṭa, the Lord of Gujarāt, who is the conqueror of Drāvīḍa country, who is the paramount of the world (भू), who has taken off like a lustful lover the tinkling waist girdle (काञ्चि) [of a girl] - that is to say, who has denuded the Kāñchī country of its glory, who has been elected in the *Svayambara* as their lord by the countries of Kaliṅga, Koṅgada, Utkala and Kosala, whose body has been cooled by the wind in the sky raised in the victorious assaults against the noted countries of Gauḍa and Rāḍha, who is the full-moon in the pure sky of Vaṅga,[2] and who has become the lord of Trikaliṅga country by having conquered it[3] with his own arms — he it is Śrī Mahāśivagupta Śrī Yayātideva who is *Mahārājādhirājā* and overlord (*Parameśvara*), at whose feet many *Rājanyas* (minor Rājahs), worship by lowing themselves down, and who himself meditates upon the feet of Śrī Mahābhavagupta who was a great devout worshipper of Māheśvara and was highly honourable (*Paramabhaṭṭāraka*), — is present here in peace (कुशली).[4]

Ll. 18-31 In (*the country of*) Kosala, we grant the (*village of*) Vṛihat - Bhūsāyi - grāma situated in the district (विषय) called Bhrāṇḍā (*and also the village of*) Mārañjamurā of Santovarḍakhaṇḍa (*situated in the district of*) Śambarabāḍi - Manḍala, to the brāhmaṇa *Bhaṭṭaputra-Sa (sva) rodayi*-Śrī Yaśaḥkara, son of Śāntikara

2. The real meaning is 'who is the full-moon in the clear sky of the family of the moon'.

3. In the translation the editor used the plural terms for त्रिकलिङ्ग.

4. From here the learned editor does not give the translation of the rest of the record. So, we fill up the gap.

(*and*) grandson of Nārāyaṇa who is an immigrant of Hastipada of Madhya-deśa (*and*) who belongs to Parāśara *gotra* (*and*) Ātreya *pravara* and a student of the Kāṇva *śākhā* of the *Yajurveda*, by libations of water for increase of the merits and glory of (*our*) mother, father (*and*) ourself, which should continue as long as the moon, the sun (and) the earth would endure. This grant is commanded by the king before the officers *viz.* the *Samāhartṛi*, the *Sannidhāṭri*, the attendents of the king, the *Daṇḍapāśika*, the *Chāṭa*, the *Bhaṭa*, the *Piśuna*, the *Vetrika*, the *Avarodhajana* (*and*) the *Rājavallabhās*; (*and*) it is further stated that these two villages should be enjoyed together with the mango and *madhuka* trees with the *nidhis*, *Upanidhis* (and) tanks, with (also) the gūḍha (?), the *vishaya*, the *Paṅkāla*, the land (*and*) the water, making them free of taxes. Be knowing of this, you live happily. Let the future kings remember the following which have been written in the *dharmmaśastras* :—

[Here follow some verses quoted from the Dharmaśastra].

NO. 35

NARASIMHAPUR PLATES OF MAHĀBHAVAGUPTA UDYOTAKEŚARĪ.

(R. Y. 4)

1. Donor ... ... Mahābhavagupta Udyotakeśarī

2. Titles ... ... *Paramamāheśvara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara* and *Trikaliṅgādhipati*.

3. Place of issue ... Yayātinagara

4. Date ... ... The 4th *R.Y.* Mārga[śira], va. di. daśamī.

5. Officers ... (1) Rudradatta, the *Mahāsandhivigrahin*
(2) Śatāmata *Mahākshapaṭalādhyaksha*
(3) Bāheru and Maṅgāka (goldsmiths)

6. Topography ... (1) Utkala (C)
(2) Kośala (C)
(3) Oḍra-deśa (C)
(4) Airāvaṭṭa-maṇḍala (P)
(5) Kontalaṇḍā-grāma (V)
(6) Samsarāva-khaṇḍa (Dt.)
(7) Lebākaraḍā-grāma (V)
(8) Palāsa-grāma (V)
(9) Tirabhukti-Maṇḍala (Dt.)

7. Donee ... ... Śrī Śaṅkara Śarmā and his brother Balabhadra, sons of Vāmana and grandsons of Vaṭeśvara of Gārga *gotra*, tryaṛishi *pravara* and the students of Ṛigveda.

8. Authority...... *J. B. O. R. S.* Vol. *XVII*, pp. 1-15 ff. Edited by Pandit Binayak Misra of Banapur.

9. Remarks ... ...

TEXT

1st plate

१ ॐ। ज्योत्स्नासा(शा)लिसमुद्विभुः कुमुदिनीहासैकसम्पा-

२ दनाधूर्तो धूजटि(धूर्जटि)मोलिसौधव[स]तिः पीयूस(ष)धारागृहं [।] तारान्त[:]-
पु-

३ रनायको रतिपतेः शस्त्रं कृशानोप(फ)लः क्षीरोदार्णव-

४ नन्दनो विजयते देवः सुधादीधितिः ॥ [१] अस्यान्वये महतसान्द्रतमः

५ कलङ्कविच्छायदिग्वलयमार्ज्जनकृच्छ्रकस्य¹ उत्पेदिरे सकलसद्गुण-

६ जन्मकन्दाः कुन्दावदातयशसो जगतां भुजस्ते ॥ [२] राजाभूज्जनमेजयो-

७ थ नृपतिर्जातो ययातिः ततः श्रीमान्भीमरथो[ऽ]भवत्तदनु च

८ क्ष्माचक्ररक्षामणिः [।] अष्टास्त्रेवं दिगन्तरेषु विजयस्तम्भावलिच्छ-

९ द्मना ह[न्छ]ल्यानि दिशोभु[जा]मपि समारोप्ट(प्य)[न्त]पैवि(र्वि)स्फुटं ॥ [३]
तस्माद्धर्म्म-

१० रथो मनोरथफल[:] शी(सी)तांशुवंशश्रियो [।] निस्त्रिंशैकश(स)खाशिखा-

११ मणिरभू[स]निः(न्निः)शेषभूमि(मी)भुजाः [।] यस्मिन् दिग्विजयावतारि(र)ण
पु[रा]

१२ विद्वेषिभूमि(मी)भुजाः प्राता(प्ता)थ[ऽ]न्त्यदिगन्तर² तदनु च स्फोताश्वमूरेणवः ॥
[४] से-

१३ तु(तू)पान्तवनान्तरे हिमवतः पय(र्य)न्तभूसीमनि प्रागम्भोधितटावनि(नी)चु
कट-

१४ के पूर्व्वेतरक्ष्माभृतः [।] यस्योत्कम्पदरातिराजयुवती निःश्वासझम्पानिलैः

1 Read कृत्करस्य । In No. 40, it is read कूर्च्छकस्य ।

2 The learned editor suggests to read 'प्रस्थितान्त्यदिगन्तर' । But, for the sake of the metre, I think it should be 'प्रातिष्ठन्त दिगन्तर'

१५ ठ्यासङ्ग' स्वनदन्तरालमुखरैर्गीत यशः कि(की)चकैः ॥ [५] भ्राता तस्य वभूव

१६ भूतलपति [भूते]शतुल्यप्रभः[3] प्रख्यातः क्षितिभूषण[:] नघुष इत्युर्व्वि(र्व्वी)प-

१७ तौ[नां पति]: । यद्दोर्द्दण्डभुजङ्गमेन विलसन्निस्त्रिंशजिह्वाभृता पीतासौ

2nd plate; 1st side

१८ परिपन्थिपार्थिवचमूकण्ठान्तरि(रे)मारुताः ॥ [६] अत्रास्ते करिवृन्दमुन्मदमि-

१९ ह प्रौढे स्ति पञ्चाननः सन्त्येताषु जगद्गृहो गिरिदरी कुम्भीषु कु-

२० म्भीनशाः । स्नेहादित्यभिधाय वृद्धशवरीवर्गेण वद्धश्रृणा यद्वै[रि]-

२१ प्रमदाजनो वनभुवः सञ्चारमध्यापितः ॥ [७] तस्यानुजो नतसमस्तस-

२२ पत्नमौलि(ली)रत्नांशुमालित[सु]पादसरोजरोचिः [।] विद्यानिधिः प्रतिनिधिर्म-

२३ धुसूदनस्य जातो [ऽ]थ विश्वविजयीनृपतिर्ययातिः ॥ [८] भटैरवष्टब्धमि-

२४ दं नरेन्द्रैः राष्ट(ष्ट्र)द्वयं कोशलमुत्कलं च । अकण्टकं साधयतः { स }

२५ समन्ताद्भुजद्वय[ं] यस्य[4] कृतार्थमासीत् ॥ [९] तस्मात्(त्त)तः सुकृत-

२६ फलसफलीकृतलोकलोचनस्तनयः समजनिगुणैकसीमा

२७ श्रीमानुद्योतकेशरी नृपतिः ॥ [१०] भक्तिदूरनतकुन्तलस्खलनमल्लिका-

२८ कुसुमराज यः । ढौकन्त[5]इव कीर्त्तिसन्ततौ(ति) य[ ] प्रणि(णी)त्यरहितो
महीभुजः [॥] [११]

२९ स्वस्ति श्री ययातिनगरात् । प॰ममाहेश्वर प[र]मभट्टारक महाराजाधि-

३० राजराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपति श्रीमहाशिवगु-

३१ प्तराजदेवपादानुध्यात[:] । प ममाहेश्वरपरमभट्टारकमहा-

३२ राजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपति श्रीमहा-

३३ भवगुप्तराजदेवः कुशली । ओडि(ड्र)देशीय ऐरावट्टमण्डल संस-

३४ रावखण्डीय कोन्तलण्डाग्राम तस्मिन् तस्थ (स्थित) खेण्डीय ब्राह्म-

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3 The correct reading is भूतलपतेर्भूतेश (vide No. 40)

4 The editor reads "अकण्टकं साधयतः स[:] समन्ताद्भुजद्वय यस्य" । But, for the sake of the metre it cannot be accepted.

5 In No. 40, it is ढौकयन्त and that is correct.

2nd plate; 2nd side

३५ णाना[ं] पूज्य समाहर्तृ-सन्निधातृ-नियुक्ताधिकारि दाण्ड्पाशिक पिशु-
३६ न-वेत्रिकावरोधजन-राज्ञी-राणक-राजपुत्त् (।) राजवल्लभ (।) भोगिजनप्र-
३७ मुखजनपदान् (।) समाज्ञापयति विदितमस्तु भवतां । यथास्माभिरयं
३८ ग्रामः सगर्त्तोषि(ष)र महानदीश्रद्धश्रो(स्रो)तः समेत चतु[:]सीमावच्छि-
३९ न्नः सीसुमधू(धु)कतालप्रभृति नानावृक्षसनिधिः सोपनिधिः हस्तिदण्ड व-
४० रवलावन्द । चोटाल । अन्यारुवा । प्रत्यन्धारुवा । अदत्ता । पदातिजीव ।
४१ अहिदण्ड । अन्तरावर्द्ध । वन्धदण्ड । विजयवन्दापना । मार्ग्गणिक प्रभृति
४२ भविष्यत्करसहितः सप्रतीहारः सर्व्व[वा]धा[विव]जि(र्जि)तः सर्व्वोपरिकरादानस-
४३ हितः तिरभुवितमण्डे(ण्ड)लि(ली)य पलासग्रामविनिर्ग्गताय । गार्ग्गगो-
४४ त्राय । त्र(त्र्या)र्षे(र्षा)य प्रवराय । ऋग्वेदाध्यायिने । भट्टपुत्र चतेश्वर* पौ-
४५ त्राय । भट्टपुत्र वामनपुत्राय । भट्टपुत्र श्रीशङ्करशर्म्म-
४६ णे । सलिलधारापुरःसर(रे)[ण] आचन्द्रार्कक्षितिसमकालोपभोगार्थं
४७ मातापित्रोरात्मनश्च पुन्या(ण्या)य सिद्धिवृद्धये[6] ताम्ब्र(म्र)शासनेनाकरीकृत्य
४८ सम्प्रदत्तः [।] ऐरावट्टमण्डल संसारखण्डीय लोवाकरडाग्रामश्च
४९ तस्य सोदर भ्रातृ श्रीवलभद्रस[श]र्म्मणे एव सम्प्रदत्तः । इत्यवग-
५० त्य समुचित करभोगभागादिकमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्त-
५१ व्य[म्] स(स्व)दे(द)त्तिरियमस्मदीयधर्म्मगौरवादस्म[द]नुरोधाद्वा स्वदत्तै-
रिव(वा)-
५२ नुपालनीया ॥ तथा चोक्तं धर्म्मशास्त्रे [।] वहुभिर्व्वसुधादत्ता वहुभि[:]

3rd plate; 1st side

५३ सगरादिभिः [।] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ माभूदफ-

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* From the facsimile we read it चटेश्वर

6 Probably the correct reading is पुण्ययशाभिवृद्धये

५४ त शङ्काव:[7] । स्वदत्तात्फलमानन्त्यं परदत्तानुपालने ॥ षष्ठिवर्ष सहस्रा-
५५ णि स्वर्गेमोदति भूमिद: । आच्छेत्ता चानुमन्ता च द्वौ तौ नरकगामिनौ ॥
५६ अग्नेरपत्यं प्रथमं सुवर्णं भूर्वैष्णवी सूर्य्यसूताश्च गाव: । य[:] काञ्चनं
५७ गाञ्च महीञ्च दद्याद्दत्तास्त्रयस्तेन भवन्ति लोका: ॥ आस्फोटयन्ति पि-
५८ तरो वल्गयन्ति पितामहा: । (।) भूमिदाता कुले जात: स नस्त्राता भविस्य(ष्य)ति ॥
५९ भूमिं य: प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ पुन्य(ण्य)कर्म्माणौ निय-
६० तं स्वर्गगामिनौ ॥ तडागानां सहस्रेण वाजपेयशतानि च । गवां
६१ कोटि प्रदानेन भूमिहर्त्ता न शुध्यति ॥ स्वदत्तां परदत्तां वा यो
६२ हरेद्व(त व)सुन्धरां [।] स विष्ठायां कृमिर्भूत्वा पितृभि: सह पच्यते ॥
६३ गामेकां सुवर्णमेकं[8] भूमेरप्यर्द्धमङ्गुलं [।] हरन्नरकमायाति यावदाहू(भू)त-
६४ सम्सव:(वम्)[9] ॥ हरति हारयेद्वसु[10] मन्दबुद्धिस्तमोवृत: । स वद्धो वारुणै:
६५ पाशै[ ] तीर्य्यग्योनिं स गच्छति ॥ सामान्यायं धर्म्मसेतुर्नृपाणां काले का-
६६ ले पालनीय:(यो) भवद्भि: । सर्व्वानेतान् भाविन: पार्थिवेन्द्रान् (॥) भूयो भूयो या-
६७ चते रामचन्द्र: ॥ इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजी-
६८ वितञ्च [।] सकलमिदमुदाहृतञ्च बुध्वा नही(हि) पुरुषै: परकीर्त्तयो विलोप्या ॥
६९ यत्कीर्त्तिर्भुवनत्रयस्य कुहरे सश्चत्तनी पर्णयन्मन्त्रि(न्त्री)ण: [सु]चिर प्रणाम-
७० रहिता: क्षौणीभुजो भोगिन: [।] यद्दोर्दण्डभवप्रतापशिखी(खि)नो निस्त्रिंश

3rd plate; 2nd side

७१ भूमच्छटा दूरस्थो[ऽ]पि U — U — U U U — — — मनष्यामहं(हम्)[11] ॥
उ-

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7 The remaining portion of the line of the verse is omitted by mistake of the scribe.

8 For the sake of the metre read स्वर्णमेकं च

9 The learned editor reads सम्भाव: for सम्सव:(वम्)

10 Read हरते हारयते भूमिं

11 Read नमस्यामहम्

७२ त्कलेकोशलेदेशे स महासन्धिविग्रही । अश्वाङ्गणगणाधारे रुद्र-
७३ दत्त इति श्रुतः ॥ महाक्षपटलाध्यक्ष श्रीमद्दत्तः शतामतः । अण
७४ लिखविद् ताम्ब्र(म्र)शासन शतृससनः[12] ॥ महाराजाधिराज पर-
७५ मेश्वर श्रीमदुद्योतकेशरिराजदेवस्य प्रवर्द्धमान विजय-
७६ राज्ये चतुर्थे सम्ब[त्स]रे मार्ग्ग वदि दशम्यां । यत्राङ्के सम्वत(त्)४ ।
७७ मार्ग्ग वदि १० सुवर्ण्णविथि विज्ञानि(नी) वाहेरु मङ्गाकाभ्यां उत्की[र्ण्णं]-
७८ मिदं ॥

12 Read शतृशासनः

NOTES.

The plates were discovered in 1929 from the village of Balijhari in the ex-state of Narasimhapur and edited by Pandit Binayaka Misra in *J.B.O.R.S.* Vol. *XVII*, pt. i (1930-31), pp. 1 - 24 ff.

The set consists of three copperplates, each measuring about 8¾"×6". A ring is attached to the plates. It contains the royal seal with the figure of Mahālakshmī, seated on a lotus and flanked on each side by an elephant with its uplifted trunk.

Pandit Misra gives a translation of the record as quoted below :-

Ll. 1-4 The joyful luminous and nectar-rayed lord (Moon) — who is skilful in causing the lilies to laugh - who rests on the mansion of the head of Dhūrjjaṭi — who is the store of nectar streams — who is the lord of the stars in the inner appartments — who serves as point of arrow of the good archer love-god and who is the son of milk-ocean — triumphs ever.

Ll. 4-6 In this illustrious dynasty of the Moon, whose lustre dispels the spots of intense darkness covering the horizon, were born the enjoyers of the earth, who, like bulb sent forth all the good qualities, and whose fame was as white as *kunda* flower.

Ll. 6-9 Janamejaya became king and then his son king Yayātī was followed by Bhīmaratha, the ornament and the protectors of the earth. He (Bhīmaratha), through his frontier guards, built the pillars of victory on all sides beyond his kingdom, which served as glittering weapons piercing the heart of the possessors of the regions.

Ll. 9-12 Dharmaratha, the son of the glory of the Lunar Race, the achiever of the desired object and the only friend of the sword, became the head-jewel of all the kings, when the hostile kings retreated to the extremity of the far-off country, being chased by his soldiers marching on *digvijaya*, in the course of which the dusts swelled.

Ll. 12-15 There was a king, other than mentioned before, at Kaṭaka in the countries, lying on the coast of eastern sea, extending from the Himālayas up to the forest adjoining the Setuvandha. His fame was chanted by the hollow bamboos, standing adjacent to (the palace of hostile kings), when they sounded, being struck with the high wind, exhaled in sigh by the trembling women of the enemies.

Ll. 15-16 His brother Naghusha, the over lord of the country and the celebrated ornament of the earth, was as mighty as the lord of the animate beings.

Ll. 16-18 His (Naghusha's) rod-like hand, being adorned with the tongue of (double edged) sword, resembled the snake when it took the air separated from the throat of enemy's soldiers (who are slain).

Ll. 18-21 The old Śavara women, having suppressed the tears inorder to teach how to wander in the forest, took pity on the females of his (Naghusha's) enemy and told them that there are many ruttish elephants and there is also a strong lion having irresistible access all over the world and again there are huge snakes in the holes in the caves of the hills.

Ll. 21-25 His (Naghusha's) younger brother Yayātī, the conqueror of the world, the representative of Madhusūdana and the ocean of learning, was elected as king of the two countries — Kośala and Utkala — by the warrior chiefs. He (Yayātī) effectively repulsed the enemies. His lotus-like feet were radiant with the wreath of the rays of head-jewels of all the prostrate enemies and his hands accomplished well his purpose on all sides.

Ll. 25-28 Then, his son king Śrīmān Udyotakeśarī enjoys the rewards of good acts (of his father), brightens the world and possesses immense good qualities. He is never destitute of the leadership and his fame resembles the *Malli* flowers dropped down from the hairs of the kings, who bow down in reverence from a long distance when offering the presents.

Ll. 29-33 Hail! From Yayātinagara, *Paramamāheśvara, Paramabhaṭṭāraka, Mahārājādhirāja, Somakulatilaka* and *Trikaliṅgādhipati* Śrī Mahābhavagupta -- meditating on the feet of *Paramamāheśvara, Paramabhaṭṭāraka, Mahārājādhirāja, Parameśvara, Somakulatilaka* and *Trikaliṅgādhipati* Śrī Mahā-Śivagupta — being in good health and having worshipped the Brāhmaṇas of Khaṇḍiya — intimates the orders : —

Ll. 33-37 Samāhatṛi (Collector of Revenue), Sannidhātṛi (treasury-officer), Niyuktādhikāri (officer in charge of the appointment department), Dāṇḍapāśika (Village-Chowkidar, now called Daṇḍuāsi), Piśuna Betrikā (cruel cane-holder, *i.e.* constable), Avarodhajana (females residing in the harem), Rāṇī (Queen), Rāṇaka (tribal chief), Rājaputra (younger son of the king), Rājavallabha (favourite of the king), Bhogijana (village headman, and Janapadān (rural people), *etc.*

Ll. 37-48 Be it known to you that the village Kontalaṇḍā, a part of Airāvaṭṭa-Maṇḍala including half the bed of the Mahānadī, with its boundaries and *garttoshara* (silted up tank and barren land) — with various trees, such as Śisu, Madhuka and Tāla — with mines and minerals, — with *Hastidaṇḍa* (the right of killing elephant), Baravalāvanda, Chotāla, Andhāruvā, Pratyandhāruvā, Adattā (rent-free land), Padātijīva (the holding of the soldiers), Ahidaṇḍa (the right of killing snake), Antarāvaḍḍi, Bandhadaṇḍa (power of conviction and punishment), Vijayavandāpanā (right of receiving present of welcome), Mārgganika (tax on ceremonial occasion of the king) — with all future taxes and cesses with the rights of collecting all other additional taxes and with the right of confiscating the land — being exempted from encroachment — has been granted by the means of copperplate deed to Śaṅkara Śarmā, son of Vāmana and grandson of Chateśvara,[1] an immigrant from Palāsa in Tīvabhukti - Maṇḍala[2] and a student of Ṛigveda,

1 Read Vaṭeśvara.

2 The village Palāsa may be identified with the modern Palāsa in Srikakulam district and Tīrabhukti is a district of Kaliṅga as found in some early Gaṅga records (See *Ins. Or.* Vol. *II*)

belonging to Gārgga *gotra* and to *pravara* of the three sages — to enjoy as long as the moon, sun and earth exist — for the increase of merit of self and the parents.

Ll. 48-49 Again the village Lovākaraḍā in Khaṇḍiya in Airāvaṭṭa-Maṇḍala has been granted to his uterine brother Balabhadra Śarmmā.

Ll. 49-51 Being aware of this, you should live with happiness, paying the rents and other shares due to them.

Ll. 51-52 This grant of mine should be preserved as their own gift, by the future kings from a regard for religious laws and my own request.

Ll. 52-55 It has been written in the scriptures ....

[The editor gives from here the translation of the verses quoted from *Dharmmaśastra* upto the 71st line. They are not quoted here].

Ll. 72-73 The minister for war and peace in the Utkala and Kośala countries is Rudradatta by name, who is Asvaṅgaṇagaṇā-dhāra (?)

Ll. 73-74 The able *Mahākshapaṭalādhyaksha* is Śatāmata, who knows to inscribe the copperplate grant and controls the enemies.

Ll. 74-78 In the fourth year of the victorious reign of sovereign lord Śrīmān Udyotakeśarī. On the tenth day of the dark fortnight of the month of Mārggaśīrsha. This is the year which is in the figure. The 10th day of dark fortnight of the month of Mārgga śīrsha. This is incised by both Bāheru and Maṅgāka, the goldsmiths.

NO. 36

A STONE INSCRIPTION OF UDYOTAKEŚARI IN THE KHAṆḌAGIRI CAVE (LALĀTENDUKEŚARĪ-CAVE).

(R. Y. 5)

1.	Donor	Udyotakeśarī.
2.	Title	?
3.	Place of issue	?
4.	Date ······	The 5th Regnal year
5	Officers ···	Yaśanandi ?
6.	Topography	Kumāra parvata (hill)
7.	Donee ·········	24 Tīrthaṅkaras (Jaina deities and Pārśvanātha, a Jaina Tīrthaṅkara)
8.	Authority ··	*E.I. XIII*, pp. 166. Edited by R. D. Banerji
9.	Remarks	

TEXT

१ ॐ श्रीउद्योतकेशरी विजयराज्य सम्बत् ५

२ श्रीकुमारपब्वत(र्वत)तस्थाने जि(जी)न्न(र्ण)वापीजिन्न ईसण*

३ उद्योतित तस्मिन् थाने चतुर्विंसति तीर्थ[ं]कर

४ स्थापित प्रतीष्ठा[का]ले ह[रि]श्रोप जसनन्दिक-

५ न्नदतिद्रथा (?) श्रीपार्स्स्वनाथस्य कर्म्मखय:

Translation

In the 5th year of the victorious reign of illustrious Udyota-kesari, on the illustrious Kumāra mountain, decayed tanks and decayed temples were caused to shine, (and) at that place the images of the 24 Tīrthaṅkaras were set up. At the time of the dedication··········· Jasanandi in the place (? Temple) of the illustrious Pārsvanātha

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* There are some prakrit words used in this inscription like पब्वत for पर्वत and जिन्न for जीर्ण in line 2 and खय: for क्षय: in line 5.

NO. 37

KUDOPALI PLATES OF THE TIME OF MAHĀBHAVAGUPTA

(R. Y. 13)

1. Donor ... ... *Rāṇaka* Śri Puñja or Śrī Purṇa-Boḍā of Maṭhara family, who was a subordinate king under Mahābhavagupta, son of Mahāśivagupta of Yayātinagara,

2. Title ... *Rāṇaka*

3. Place of issue ... Bāmaṇḍā Paṭṭi

4. Date ... ... The 13th *R.Y.* of Mahābhavagupta

5. Officers ... Pūrṇadatta, son of Śrīkaraṇa (the writer)

6. Topography ... (1) Yayātinagara (Capital of the overlord)
   (2) Bāmaṇḍāpāṭi (Capital of the donor)
   (3) Śiḍāṇḍā Maṇdala (Dt.)
   (4) Loisarā (V)
   (5) Hastipada (village, wherefrom the donee migrated)

7. Donee ... ... Bhaṭaputra Śrī Nārāyaṇa, son of Janārdana of Kauṇḍinya *gotra*, and Mitrāvaruṇa *pravara*.

8. Authority...... *E. I. IV*, pp. 254-9 ff. Edited by Dr. Kielhorn.

9. Remarks ... ... The scripts, used in this inscription, belong to about the 12th century A.D.

TEXT*

1st plate

१ ॐ स्वस्ति [॥] श्रीययातिनगरे पम(र)ममाहेश्वरपरमभट्टा-
२ रकमहाराजाधिराज प[र]मेश्वरसोमकुलतिलकत्रिक-
३ लिङ्गाधिपति श्रीमहाशिवगुप्तराजदेवपादानुध्याता(त) परममा-
४ हेश(श्व)र परमभट्टारक-मा(म)हाराजाधिराजपरमेश्वरसोमकु-
५ लतिलक-तृ(त्रि)कलिङ्गाधिपति-श्रीमहाभवगुप्तराजदेव मही
६ प्रवर्द्धमान कल्याण(ण) विजयराज्ये त्रयोदशसम्वत्सरे आ(अ)त्राङ्के स-
७ म्वत् १३ व्रा(बा)मण्डापाटि समावासकात(त्) परममाहेश्वर-मठर-
८ वंषो(शो)द्भवकुलतिलक काल(ले)श्वरि(री) वरलब्धप्रसाद-पञ्चदशपल्लिका-
९ धिपति-समधिगतपञ्चमहाशब्द माण्डलिकराणक श्रीपुरणँ[1]

2nd plate; 1st side

१० ब्वो(बो)ड़ा सुत[:]कुशलि(ली) [॥] शिड़ाण्ड़ामण्डल प्रतिवद्ध लोइसाग्राम्य(मः)
११ सगर्त्तोश(ष)र सजलस्थल साम्रमधु सखट[2] विटपारन्य(ण्य)चा-
१२ तु:सि(सी)म पर्या(र्य)न्त आचाटभटप्रवेस(श) सर्व्वबाधाविवर्जि-
१३ त सर्व्वोपरिकरकराधां(दान)सहित' ब्राह्मणां(णान्)संपु(पू)ज्य तत्र प्रतिनिवा-
१४ सिनो राजपुत्र तलव्व(व)र्गि सान(म)वाजि च सर्व्वे जनपदान्

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* The other side of the plate contains a line of writing.

1 The editor, Dr. Kielhorn reads श्रींपुञ्ज and suggests in a foot note that it may also be read as श्रींपुञ्जे

2 The editor suggests स[वा]ट्ट

१५ समाज्ञापयति [।] विदितमस्तु भवतां हस्तिपदविनिर्गत कौण्डिन्य

१६ गोत्र मित्राव्व(व)र(रु)ण प्रवरकान् शाखाध्व्याइ(यी) भटपुत्रश्रीनारायण द(ज)नार्दनसुत[3]

१७ ससलिलधारापुरश्व(स्स)रेण म(मा)चन्द्रतारकार्क खि(क्षि)तिसमकालोप-

१८ भोगार्थं मातापित्रोरात्म[न]श्च पुन्य(ण्य)यशोभिवृद्ध(द्ध्य)थ(र्थं) ताम्ब्र(म्र)शा-

2nd plate; 2nd side

१९ सनेनाकरि(री)कृत्य प्रतिपादितोस्माभि शासनगौर{ गौर }-

२० वा[द्]धर्म्मगौ[र]व(वा)णा[ं]च भवद्भी(द्भिः) प्रतिपालनि(नी)या [॥] तथा चोक्तं धर्म-

२१ शास्त्रे [।] बहुभिर्व्वसुधादत्ता राज(जा)न[:] सगरादिभि[:] यस्य यस्य यदा

२२ भु(भू)मि[:] तस्य तस्य तदा फल[म् ॥] माभु(भू)दः(द)फलशां(शं)कात्र परदते(त्ते)ति

२३ पार्थिव[:] स्वदानात्फलम(मा)न्य(न)न्त(न्त्यं) परदता(त्ता)नुपालने [॥] शा(ष)ष्ठि वर्श(र्ष)

२४ सहस्राणि स्वर्गे मोदति भु(भू)मिद[:] ।[4] भु(भू)मि[ं] यः प्रतिगृह्णन्ति(ह्णाति) यस्य(श्च) भु(भू)मि[ं]

२५ प्रयच्छति उभौ तौ पुन्य(ण्य)कर्म्माणौ नियतौ स्वर्गगामिनौ । [।] आदित्य वरु-

२६ णोविष्णु ब्रह्मसोमो हुताशन[:] शु(शू)लपाणिस्तु भगवानभिनन्दन्ति भू-

२७ मिद[म्] [॥] भु(भू)मिदाता कुले जाता सन्य(न्त्र)स्त्राता भविशा(ष्य)ति उभौ स्तौ [पु]न्य(ण्य)क-

3rd plate; 1st side

२८ र्माणौ नियतौ स(स्व)र्गगामिनौ ।[।] तडागानां सहस्राणि वा-

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3 The word सुत is added in between the lines 16 and 17 at the right corner.

4 The second line *(pada)* of this verse is not given. It should have been:—

"आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ।"

२९ जपेय शतानि च गवां कोटि प्रदानेन भु(भू)मिहर्त्ता न शु-
३० द्ध्यति ।[।] हरते हारव(य)ते यस्तु मन्दबुद्धिस्तमावृत[:] स बद्धः वारु-
३१ णै पासै(शै) ति(तो)र्यग्योनि[ं] स गच्छति ।[।] स्वदत्त(त्तां) परदत्ताम्वा यो
३२ हरेद्वसुन्धरा[ं] स विष्ठायां कृमिर्भुत्वा पित्रि(तृ)भि[:] सह प-
३३ च्यते ।[।] इति कमलदलाम्बुविन्दुलोला[ं] श्रि[य]मनुचिन्त्य मनुष्यजि(जी)-
३४ विता(तं) च सकलमिदमुदाहृतं [च] वुद्ध्वाः(द्ध्वा) नहि परुषं परकि(की)-
र्तिं(र्ति)मविलो-
३५ प्यते ॥ ले(लो)नपुरश्रेष्ठि शूीकिरणसुत [पू]र्णदत(ते)न इदं ताम्ब्र(म्र) य(त्रि)लिखि-
३६ तं । तत्प्रमाणमिति [॥][5]

On the second side of the first plate, there is a line of rigmarole of writing which Dr. Kielhorn reads as follows :—

र्द्दूा (?) पमृहालातलिकतम्ब्रोलदंालिछत्रसतौ ॥

Although it is difficult to know the meaning of this line, we presume that a list of rights enjoyed by the donor, *Rāṇaka* Purṇa Boḍā, is given in it.

5 This line is written at the extreme corner of the right side of the plate.

NOTES.

This set of copperplate inscription was discovered from Kudopali, a village in the Bargarh taluk of Sambalpur district. It was found buried under the ground and secured in 1895 by Mr. R A.B. Chapman, I.C.S., the then Officiating Deputy Commissioner of Sambalpur. Dr Kielhorn edited the inscription in *E.I. IV*, pp. 254-9 ff.

The set consists of three copperplates, each measuring about $7\frac{5}{8}'' \times 4''$. They pass through a copper ring, bearing the royal seal with the emblem of a sitting *haṁsa* (swan), facing towards the left. Above the *haṁsa*, there is the figure of a crescent moon and below it the legend, *Rāṇaka* Śrī [*pū*] ṁ [*ja*] or *Rāṇaka* Śrī [*pū*] [*rṇa*], is written.

According to Dr. Kielhorn, "this inscription cannot have been written earlier than about the first half of the 12th century A.D." He is fully justified in saying so in the face of its Palaeography. But, when we look towards the genealogical account of the Somavaṁśi kings, among whom the Mahāśivagupta's son Mahabhavagupta or the overlord of the *Raṇaka* Śrī Puñja or Śrī Pūrṇa should be enlisted, we cannot attribute him to a period latter than the 11th century A.D. As such, we consider that the Mahāśivagupta of the present inscription may be identified with Mahāśivagupta *alias* Yayāti (II) and his son Mahābhavagupta with Udyotakesari *alias* Mahābhavagupta.

The donor of this grant is a *Rāṇaka* named Śrī Puñja or Śrī Purṇa. He belonged to the family of Maṭhara. In this connection it is necessary to say that this family might have been migrated, in some early age, from the well known Māṭhara dynasty of Kaliṅga who ruled over that country before the advent of the Gaṅgas.* The donor and his family lived under the Somavaṁśi kings of Orissa as subordinate kings under the titles of *Rāṇaka* and Boḍā (?) at Bāmaṇḍā Pāṭṭi which should be identified with the modern Bāmaṇḍā, one of Ex-Garjat-States of Orissa.

* For a detailed account of the Maṭharas of Kaliṅga, please refer *Ins. Or.* Vol. I, pt. II, Sec. I., pp. 1-80 ff.

NO 38

A STONE INSCRIPTION OF UDYOTAKEŚARĪ IN THE KHAṆḌAGIRI CAVE (NAVAMUNI CAVE, NO. XIV)

(R. Y 18)

1.	Donor	Udyotakeśarī
2.	Title	?
3.	Place of issue	?
4.	Date	The 18th Regnal year.
5.	Officers	?
6.	Topography	?
7.	Donee (?)	Śubhachandra, a disciple of Kulachandra, the *Āchārya* of Deśīgaṇa, who belonged to the *Graha-kula..*
8.	Authority	*E.I. XIII*, pp. 166 ff. Edited by R. D. Banerji.
9.	Remarks	From another small inscription in the same place, we get the reading as follows :—

१ ॐ श्री आचार्यकुलचन्द्रस्य तस्य

२ शिष्य वेल्लुसु(शु)भचन्द्रस्य ॥

३ छात्रविज्ञो [॥]

TEXT

१ ॐ[1] श्रीमदुद्योतकेशरीदेवस्य प्रवर्द्धमाने विजयराज्ये सम्वत् १८

२ श्री आर्य्यसंघ प्रतिबद्ध ग्रहकुल विनिर्गतदेशीगण आचार्य्य श्रीकुलचन्द्र-

३ भट्टारकस्य तस्य शिष्य सु(शुभचन्द्र)स्य ।[2]

Translation

The year 18 of the increasing and victorious reign of the illustrious Udyotakeśarīdeva. (The work of) Śubhachandra, the disciple of the lord, the illustrious *Āchārya* Kulachandra, (who) belonged to the *Graha-kula,* of the illustrious *Ārya*-Congregation (and belonged to) the *Deśīgaṇa.* [Rather *Āchārya* of the *Deśīgaṇa* derived from the *Graha-kula*, belonging to the illustrious *Ārya-Saṁgha.*][3]

1 Expressed by a symbol.

2 Some floral designs are given here.

3 Translated by Mr. R. D. Banerji.

NO. 39

BRAHMEŚVARA TEMPLE STONE INSCRIPTION OF THE TIME OF UDYOTAKEŚARI

(R. Y. 18)

1.	Donor	Kolāvati, the queen - mother of Udyotakeśarī.
2.	Titles of the king ..	*Paramamāheśvara*, *Mahārājādhirāja* and *Kaliṅgādhipati*.
3.	Place of issue	?
4	Date	The 18th R.Y. Phālguna, Su. di. 3rd *tithi*.
5.	Officers ...	Bhaṭṭa Śrī Purushottama, the author of the *Praśasti* and *Kavivara*.
6.	Topography	Ekāmra
7.	Donee	The god Brahmeśvara of Bhubaneśwar (Ekāmra - tīrtha).
8.	Authority	*J.A.S.B.* Vol. *VII*, June, 1837, pp. 557-62 ff. Edited by J. Prinsep; Rajendra Lala Mitra's *Antiquities of Orissa* Vol. *II*, 1880, pp. 87-9. Re-edited by P. Acharya in *J.R A S B.* letters, Vol. XIII, (1947), pp. 63-74 ff.
9.	Remarks ...	In the 10th verse, it is mentioned that Udyotakeśari defeated the enemy kings of Simhala, Choḍa and Gauḍa.

The genealogical table of the Somavaṁśi kings upto Udyotakeśarī is given.

Unfortunately, the original inscription has been lost for which reason there is no scope for its verification.

TEXT

१ ॐ* ब्रह्मोपेन्द्रमहेश्वरेन्द्रवलि[भी[1]रज्ज कृताहीश्वरैर्भ्रा]म्यन्मन्दरपर्वतेन [मथितात्क्षीरो-
दधेर्मध्यतः[2] । विस्फीतामृतको]मुदीभिरखिलं त्रै[लोक्यमुद्योतयन्राजेन्दुः सकला
सम-

२ ग्रवसतिः सार्द्धं श्रिया जातवान् ॥ (१) तद्व[ङ्क शेऽजनि शुभ्रकीर्त्तिरतुलो त्रि]धम्भ-
[रावल्लभो] रा[जा श्रीजनमे]जयः[स रिपुहा भू]त[स्त्रिलि]ङ्गाधिपः ।[3] दन्ता[4]
[दन्ति कराकरि श्रममिषाद् भग्ने रिपूणां]

३ द्विपे यः कुन्ताग्रहतौड्रदेश नृपतेर्ल[क्ष्मीं समाकृष्टवान् ॥] (२) यस्यान्ते[5] सु]भटारि-
राजरमणी[6]स्सीमन्त[विभ्रान्तिहृद्विख्यातो नयविक्रमाद्भु]त[मतिः सप्ताङ्गराज्येश्वरः ।
वाल्यादद्भुतवैधकर्म्म]-

४ च रितस्त्यागी महाधार्म्मिको राजा शौर्य्यमयो ययाति[तिरभवद्[7] यो] मेदिनीमण्डनः ॥
(३) तस्यान्ते क[लि]कालकल्प[विट]पी भूपाल[चू]ड़ा[मणि]र्म्म[र्य्यादा]-
मृत सत्व[धैर्य्य क]मला[गाम्भीर्य्यैरत्नाकरः ।]

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* Expressed by a symbol.

1 Padmaśri P. Acharya reads वलिभि । But, Prinsep reads वलिभी which we accept as correct.

2 Acharya readsक्षिरोदधेर्म्मध्यतः । For the sake of the metre we cannot accept it.

3 The editor (Mr. B. C. Law) of J.*R.A.S.B.* Vol. XIII. 1947, suggests that in the face of the known facts of history, this passage may be read as पराभूतस्त्रिलिङ्गा-धिपः which will convey the meaning of 'one who has defeated the king of Trilinga.' But we think, it is a syncopated form of Trikalinga.

4 In the eye-copy of the inscription, it does not appear as दन्ता

5 Acharya suggests 'तत्सूनु'

6 Prinsep reads सम्राड्भर्त्रे रिराजकम्ररमणी

7 ययातिनृपवद्

५ माङ्गल्योदय शक्तिसिद्धिविदुरः प्रख्यातकीर्त्तिः [सदा रा]जा भी[म]रथो[8] महारथ-
गुणः शूरो बभूवारिहा ॥ (४) तस्मादजन्य भुजवज(ज्र)[विनिर्जि]ता[रि]कुञ्ज-
रफलः[9] परशुराम इव द्विती[यः] ।

६ मध्यन्दिनार्क इव तीव्रतरप्रतापो राजा बभू[व भुवि धर्मरथो प्रतीतः][10] ॥ (५)
तस्मिन् गते दिवसवृत्तिणि राजमल्ले नानाभटैर[पहृते] सकलेपि राष्ट्रे । देशान्तर-
स्थित[वतो प्रव]ल-

७ प्रवीरे कालः कियानगमदत्र यथाकथञ्चित ॥ (६) त[तोऽपि][11] जनमेजयस्य तनयो
भूतः प्रसिद्धः क्षितौ सर्व्वत्रापि विचित्रवीर इति यस्तस्मादजन्यात्मजः । धन्यो[ऽ]-
सावभिमन्युरित्यतिवली[12]

८ तस्यो[प]तेजःा सुतः श्रीचण्डीहर इत्यभून्नरप[तिः] सर्व्वैरमात्यैः कृतः ॥ (७)
भृत्यामात्यसुहृन्नृप्रजाश्रितजनज्ञातीष्टबन्धून्यथायोगं संपरिपाल्य राष्ट्रमुभयं निष्कण्टकी-
कृत्य यः ।

९ भूतो[ऽ]नेकनरेन्द्रशेखरमणिप्रोद्गग[च्छ]दङ्शु[च्छटालोको]द्भासितपादप[द्मयुग]-
लः स[र्व्वावनीवन्दि]तः[13] ॥ (८) श्रीमानाचतुरब्धिसीमव[सु]धाच[क्रै]करत्ना-
मणिर्म्मान्धातेव पृथूपमो

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8 Prinsep wrongly reads दीर्घरथो for भीमरथी

9 The brackets given by Acharya are found incorrect when compared with the eye-copy of the inscription.

10 Prinsep reads कविधर्म्मपरोपकारः । But, the actual reading should be, धर्मरथो प्र[वीरः] as it appears from the eye-copy. The editor of *J.A.S.B.* Vol. XIII. 1947, also gives the same suggestion in his note.

11 The editor in his note rightly suggests to read तत्र श्री for the sake of the metre. Prinsep's तस्थानी is not acceptable.

12 Actually, the letter व appears as बृ in the eye-copy.

13 Prinsep reads सर्व्वावनीनन्दनः

BRAHMESVARA TEMPLE STONE INSCRIPTION OF THE TIME OF UDYOTAKESAR

SEE PP. 245-248

Brahmeswarî Inscription - on a Stone in the As. Society's Museum. 3ft by 1½ ft

Stone broken in two pieces

१० भरतवद्राजा जगज्जित्वरः[14] । सूर्य्याचन्द्र म[सोः समैर्नि]जकरैरुदीपयन्नोद[सी][15]
पूर्व्वाद्रेः सवितेव सू[नु]रुदगादुद्योतकःकेशरी ॥ (९) बालक्रीडाभिरेव प्रतिभट-
मखिलं डाहलं चोड-

११ गौडौ[16] युद्धे सन्नद्धयोधद्वि[रदवल]घटास[ङ्गरं यो वि]जित्य । उद्वृत्तात्तौहिणी-
पदूगु[रु]गतिविनमद्भूभरा[क्रा]न्तपृ[ष्ठी[17] राज्ञः] कूर्व्वन्नशेषानवनतशिरसो
जिष्णुरुर्व्वीमजै[षीत्] ॥ (१०)

१२ तन्माता दिनकृत्कुलस्य दुहिता कोलावती नामतो [यासौ]शीतकरान्वयस्य महिषी
दुर्गेव ल[क्ष्मी]रिव । यस्याः कीर्त्तनमूर्द्धवसुध्वजचयोधात्याभिरुद्धवङ्गतो हस्ताभः
शशिलक्ष्म लाम्रुमिव

१३ खे सोत्साहमुद्गच्छति ॥ (११) श्रीमद्ब्रह्मेश्वरस्य प्रण[तमलह]तः स्पर्शतोमुक्ति-
दस्य प्रासादो[ऽ]भ्रङ्कषाग्रस्तरणिरथरयव्या[हृ]तिस्थाणुकल्पः ॥ एकाम्रे सिद्धतीर्थे
चतुरमरकुली [नाढ्य] ..ला[18]

१४ समेतः कोलावत्या तयैवः क्षितिमुकुटनिभः कारितः कीर्त्तिराजः ॥ (१२) लोकालोक-
महोत्र सप्तजलधिद्वीपस्थलीपिण्डिकामध्यस्था[यु]कमेरुलिङ्गमुपरि ब्रह्माण्डहेमालय-
[म] ।

१५ गङ्गाद्भिः स्नपयन्नहर्न्निशमसौ देव[स्त्रिलोकीपतिर्ब]ह्मास्वर्च्चति {।} यं शिवं स भगवान्
ब्रह्मेश्वरो[यं] विभुः ॥ (१३) उद्धर्वभ्राजत्कनककलशोत्तिष्ठदङ्शु (दंशु)त्करार्च्चिर्दी-
प्रालोकप्रस[रकृत]-

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14 Acharya reads जगज्जीत्वरः which is not correct as per the eye-copy.

15 Acharya reads न्नोद[सीं] । The *anusvara* in सीं is not in the eye-copy. It has been rightly pointed out by Dr. B. Ch. Chhabra in his article on "*Further light on Brahmeśvara Temple Inscription*" (Vide *P I.H.C.*, 1948, P. 136 n)

16 Acharya reads डाहलं चोड़गौडौ । But, in the eye-copy चोड़ is clear. So, we accept Prinsep's reading. Since the country of Oḍra was under the Somavaṃśi Kings in the time of Udyotakeśarī, there is no reason why he should fight against a king of his own territory.

17 Prinsep reads भूभराक्रान्तकूर्म्मो

18 " चारुशाला

१६ दिक्चक्रवालप्रसादः । प्रासा[दो ऽ]स्य त्रिदशयु[वतीभ्रा]तस[न्ध्या]प्र[दीपो] मूर्द्धेवार्द्रैः सकलगगनं मण्डयं श्चकास्ति ॥ (१४) रत्नालंकृतिभूषिताङ्गसुषमादेदी-प्यमानादि[वः क्रीडन्त्य]-

१७ स्तडितः शिरा इव कुचश्रोणीभरव्याकुलाः । [सुन्दर्योंत्रि]कनीनिकां(का)इव[19] दशामन्तः प्रविष्टा नृणामस्मै चञ्चलकञ्जजाभ(भ्र)नयना[20] दत्तास्तया दारिकाः ॥ (१५) वेद[व्या]करणा[र्थशास्त्रकविता]-

१८ तर्कादिविद्याधरो ब्रह्मेवावितथप्रसन्नवि[नयोद्वु]द्धिर्विशुद्धान्वयः । ताराधीश्वरवंश-जावनिभुजां शुभ्रं यशस्तन्वतीम्भट्टः श्रीपुरुषोत्तमःकविवरो[ऽ]का[र्षीदिमां वर्ण-नाम् ॥](१६)

१६ सनगवनसमुद्रामेदिनी याव[दास्ते त्रिभु]वननिजनेत्रे[पु]ष्पवन्तौ च याव[त] । अतिजगदुपरिस्थो यावदौत्तान[पा]दिर्जनवदनसुधेयन्तावद[स्तु प्रशस्तिः] ॥ (१७)

२० परममाहेश्वर-महाराजाधिराज-सोम[कुलतिलक]त्रिकलिङ्गाधिपति[21] श्रीमदुद्योत-केसरिराजदेवस्य विजयराज्ये संवत् १८ फाल्गुन शुदि ३ सूत्रधार रा[ये]ण[22] उत्कीर्णम् ॥]

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19 Prinsep reads सुन्दर्योंत्रिकनीनिका इव; and Acharya suggests to read काभिव which should be accepted as per the *sandhi*-rule.

20 Prinsep reads खञ्जनाभनयना which is not correct when we examin the eye-copy. Acharya reads कर्म्मंजाहनयना which is also incorrect. We read it from the eye-copy as 'कञ्जजाभ(भ्र)नयना' ।

21 Prinsep reads, सोमवशोद्भवभूपति कलिङ्गाधिपति । But, in the inscriptions of the Somavamśi Kings, we find invariably 'सोमकुलतिलकत्रिकलिङ्गाधिपति"

22 Prinsep reads सूत्रधाररायः । I think, the name of the *Sutradhara* is Rāyana. This name is not uncommon among the engravers, living under the Somavamśi Kings. The father of the engravers in Nos. 16 and 20 is Rāyana Ojha.

NOTES.

This stone inscription was taken from Bhubaneswar and presented to the Asiatic Society, Bengal, Calcutta. Unfortunately, it is now lost. The text would have lost if the transcription with J. Prinsep's reading would not have been appeared in *J.A.S.B.* 1838, pp. 557-62.

According to Prinsep, the inscription was partly mutilated and could not be deciphered without doubts. So, with the help of a pandit (Kamalakanta Vidyalankara) he tried to fill some gaps to make sense in some verses of the inscription. Padmaśrī P. Acharya while re-editing the epigraph made further inprovements in the reading. So I have given his translation of the verses which was published in *J. A. S. B.* Vol. XIII, (1947), pp. 71-3 ff.

The inscription was on a rectangular slab, measuring 3'×1.5' and contained 20 lines of writing.

The following translation is given by P. Acharya with remarks that the translation of Saradā Prasad, published in Prinsep's paper, had been quoted in the case of verses 8, 9, 16 and 17 and had been freely utilised in the translation of other verses :—

Vr. 1. Let the full-moon which was born with Śrī from the midst of the ocean called क्षीरोदधि (ocean of milk) when it was churned with the Mandara mountain, encircled by the king of serpents serving the purpose of the churning rope and pulled by Brahmā, Upendra (Vishṇu), Maheśvara, Indra and Bali, spread over the three regions with the light as sweet as nectar.

Vr. 2. In his (Moon's) family was born Rājā Janamejaya, the king of Triliṅga,* whose bright fame was incomparable among the kings. He was the destroyer of enemies and he drew to himself the fortune (Lakshmī) of the king of the Oḍra country who was killed by his *kunta* in a battle where in his enemy's elephants were overcome with fatigue fighting with their tusks and trunks.

* The actual word should be Trikaliṅga.

Vr 3. After him, his son Yayāti was a celebrated king, who deprived the wives of his inimical kings of their pride of lovely treasures who was the master of the kingdom with its seven limbs (सप्ताङ्ग), who was of wonderful understanding in power and morals, charitable and most virtuous and whose lawful deeds and conduct remained unchangeable from his very childhood.

Vr. 4. After him, his son Bhīmaratha became king who was the *kalpa* tree of the *kali* age and the crown jewel of the princes, modest, of boundless spirit, and whose steadiness, riches, gravity, depth of knowledge (was well-known) and who was wise in producing prosperity and three sorts of power and success, a hero and destroyer of his enemies and who had qualities of a *Mahāratha.*

Vr. 5. From him was born on the earth the powerful king named Dharmaratha[1] as the second Paraśurāma, who suppressed his enemies by his invincible hand possessing strength of the thunderbolt and was powerful like the mid-day sun.

Vr. 6. When he, the Rājamalla (best of the kings),[2] departed wnto heaven without issue, and all his kingdom was laid waste by various warriors of different countries, there was a lapse of short and eventless time.

Vr. 7. Then Chaṇḍihara, son of Abhimanyu and grandson of Vichitravīra, a lineal descendant of the celebrated Janamejaya, was made king by the ministers; and he was powerful and spirited like his father.

Vr. 8. He reigned impartially, cherishing all his servants, ministers, people, those who sought refuge, kinsmen and desired friends and made both the kingdoms indisputable; who was the cause of delight of all the earth and whose lust-like feet were brightened by the splendour of the head-jewels of many prostrate kings.

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1. According to Princep's reading, Apavāra
2. Rājamalla may be the cognomen of Dharmaratha. Some kings of the W. Gaṅgas of Mysore used 'Rājamalla' as title.

Vr. 9. From him arose Udyotakeśari, like the sun in the eastern mountain, illuminating the earth and heaven by his lustre, radiant as the sun and moon beams; who was rich and was the crown jewel of the circle of earth defunded by its four oceans, and who was conqueror of earth like Māndhātā, Pṛithu and Bharata.

Vr. 10. He defeated the whole force of his enemies of Ḍāhāla, Oḍra and Gauḍa,[3] as it were, in child's play, with the help of well-armed warriors and elephants and he made the earth (tortoise) sink with the weight of the swift marches of his army, *akshauhiṇī* (अक्षौहिणी) in number, and was victorious and made a large number of kings bow down at his feet.

Vr. 11. His mother, Kolāvati by name, was the daughter of the solar race and the chief queen of the lunar race and was like *Durgā* and *Lakshmī* in beauty and action; her fame spread like the flags high up in the air, and seeing this the people thought that these are as if flying in order to destroy the black spot of the moon with the brightness of her fame.[4]

Vr. 12. By that Kolāvati was caused to be erected this cloud - touching (very high) temple with four *Chārusālā* temples, which appeared to be the crown over the head of the earth - goddess and an obstruction on the speed of the sun's chariot due to the light, for God Brahmeśvara, who destroys the sins of those who only bowed down their heads and gives salvation to those who worship by actual touch, at a place called *Siddha-tīrtha* in Ekāmra.

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3. According to Princep's reading, Simhala, Choḍa and Gauḍa. Probably, Cheḍi is correct in the place of Oḍra.

4. Dr B. Ch. Chhabra differs from the interpretation of this verse. According to him, this passage has been treated by the translator as a "descriptive of the queen-mother's fame" and the translator was guided by the word कीर्त्तिन in the 11th verse which word was taken 'in the sense of 'fame', whereas in reality it stands here for 'temple'. From this it should be clear that the passage in question describes the "multitude of flags fluttering on the pinnacles of the temples which the lady of the royal household had built" ? To justify his theory Dr. Chhabra cites some epigraphical and literary evidences. (Vide *P.I.H.C.*, 1948, pp. 136-7 ff.)

Vr. 13. The *Lokāloka* mountain, the seven oceans and islands are the foundations, and the *Meru* mountain stands at the centre with the *Himālayaliṅga* as the peak, and Brahmā, the lord of the three regions, worships this *liṅga* with the water of the Gaṅges day and night here; this God Brahmeśvara is the very same one.

Vr 14. Like the evening lamp on the summit of a mountain lighted by the youthful goddesses, the lustre of rays issued from the golden *kalaśa* (pinnacle) of this temple lights up all the regions.

Vr. 15. By her were dedicated to God Śiva some beautiful women, whose limbs were adorned with ornaments set in gems and thus appearing as the everlasting but playful lightenings, and who were restless with the weight of loins and breasts, and whose eyes were fickle and extended up to the ears and who looked lovely like the pupils of the eyes of men.

Vr. 16. Purushottama Bhaṭṭa, the best of poets, indited the eulogy, which spreads the white fame of the kings of the lunar line, who was learned in the Vedas, grammar, political science, poetry, logic, etc., and like Brahmā, of true, pure and humble understanding, and born of an innocent family.

Vr. 17. As long as the earth with its mountains, forests and seas and the three regions with the eyes of the sun and moon, and *auttānapādi* (the pole-star) in the firmament shall endure, so long may this eulogy exist as nectar in the mouth of every one.

On the 3rd day of the bright half of Phālguna of the regnal year (Saṁvat) 18 of the victorious reign of *Paramamāheśvara-Mahārājādhirāja Somavaṁśodbhava-Trikaliṅgādhipati* Udyota-keśarī, this inscription was incised by the carpenter Rāya.

NO. 40

RATNAGIR .PLATES OF SOMAVAMŚI KARṆA

(R. Y. 6)

1. Donor ··· Mahāśivaguptā Karṇṇadeva

2. Titles ······ *Paramamāheśvara Paramabhaṭṭāraka - Trikaliṅgādhipati-Mahārājādhirāja-Parameśvara.*

3. Place of issue ··· Yayātinagara

4. Date ············ 6th R. *Y.* Āśvina, Śu. di. 12th day.

5. Officers ··· ··· ··· Śaṅkhuka - (Vijñānī or the engraver)

6. Topography
   (1) Uttara - Toshali (C)
   (2) Koṇāgrāma (V)
   (3) Śatikhaṇḍa (Dt. ?)
   (4) Utkala-deśa (C)
   (5) Solaṇapura (T ?)

7. Donee ········· Udayamati and his sons of Kāśyapa *gotra* who hailed from Solaṇapura Mahāvihāra of Utkaladeśa.

8. Authority ······ *E. I. XXXIII*, pp. 263-74 ff. Edited by Mrs. Debala Mitra of Calcutta.

9. Remarks · The first plate which was discovered long ago was edited by Sri Narayana Tripathi in *J. B. O. R. S.*, Vol. XVI, pp. 206 and re-edited by Dr. D.C. Sircar in *E.I.* XXXIII, pp. 269 - 74 ff. Afterwards, the other plates of the set was discovered from Ratnagiri and edited by Mrs. Debala Mitra, Calcutta.

TEXT

1st plate

१ सिद्धं* [।] ज्योत्स्नाशालिसमृद्धिभूः कुमुदिनीहासैकसम्पादनाधूर्त्तोधूर्ज्जटिमौलिसौ-

२ धवसतिः पीयूषधारागृहं (हम्) । तारान्तःपुरनायको रतिपतेः शस्त्रैकसा(शा)णो-पलः क्षी-

३ रोदार्णवनन्दनो विजं(ज)यते देवः सुधादीधितिः ॥ [१] अस्यान्वये महति सान्द्रतमः कलङ्कवि-

४ च्छायदिग्वलयमार्ज्जनकूर्च्चकस्य । उत्पेदिरे सकलसद्गुणजन्मकन्दाः कुन्दावदातय-

५ शसो जर्ग(ग)तीभुजस्ते ॥ [२] राजाभूज्जनमेजयो[ऽ]थ नृपतिर्ज्जातो ययातिस्ततः श्रीमा-

६ न्भीमरथो[ऽ]भवत्तदनु च क्ष्माचक्ररत्नामणिः । अष्टास्वेव दिगन्तरेषु विजयस्तम्भाव-

७ लि[हु](च्छ)न्नना हृच्छल्यानि दिशाभुजामपि समारोप्यन्त यैः विस्फुटं[1] ॥ [३] तस्माद्धर्म्मरथो मनो-

८ रथफलं सीतांशुवंशश्री(श्रि)यो निस्त्रिंशैकसखा शिखामणिरभून्निःशेषभूमीभुजां-(जाम्) । य-

९ स्मिन्दिग्विजयावतार(रि)णि पू(पु)रा विद्वेषिमु(भू)मीभुजः प्रातिष्ठन्त दिगन्तरं तदनु च

१० स्फीताश्रमु(मू)रेणवः [४] ॥ सेतूपान्तवनान्तरे हिमवतः पर्य्यन्तभूशी(सी)मनि प्रागम्भोधित-

११ टीवनेष(षु) कटके[2] पूर्व्वेतरक्ष्माभृतः । यस्योत्ताम्य[3]दरातिराजयुवतीनिश्वासभङ्गा-

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* Expressed by a symbol.

1 Read यैर्विस्फुटम्

2 In No. 35 the passage is प्रागाम्भोधितटावनीषु कटके

3 यस्योत्कम्प

१२ निलव्यासङ्गस्खनदन्तरालमुखरैर्गीतं यशः कीचकैः ।' [५] भ्राता तस्य वभूव [भूत]-
लपते-

१३ र्भेतेशतुल्यप्रभः प्रख्यातं क्षितिभूषणं नघुषइत्युर्व्वीपतीनां पतिः । यद्दो(द्दो)र्दण्डभु-

१४ जङ्गमेन विलसन्निर्स्त्रिस(श)जिह्वाभृता पीतास्ते[4] परिपन्ति(न्थि)पार्थिवचमूकण्ठान्तरे
मारुता-

१५ ॥ [६] अत्रास्ते करिवृन्दमुन्मदमिह प्रोद्दोरित पञ्चाननः सन्त्येतासु जगद्गृहो* गिरिदरी कु-

१६ म्भीषु कुम्भीनशाः(साः) । स्नेहादित्यभिधाय व(वृ)द्धशवरीवर्गेण वद्धाश्रुणा यद्वैरि-
प्रमदाजनो वन-

१७ भुवः सञ्चारमध्यापितः ।। [७] तस्यानुजो नत स[म]स्तसपत्नमौलिरत्नात्सुमात्सलित[5]-
पादसरो-

१८ [जरो]चिः । विद्यानिधिः प्रतिनिधिर्म्मधुशू(सू)दनस्य जातो[ऽ]थ विश्वविजयी
नृपतिर्ययातिः ।। [८]

2nd plate; 1st side

१९ भटैरवष्टब्धमिदं नरेन्द्रैं राष्ट्रद्वयं कोष(स)लमुत्कलञ्च । अकण्टकं साधयतः समन्ता-
द्भू(भु)जद्व-

२० य यस्य कृतार्थमासीन् ।। [९] तस्य ततः[6] सुकृतफलं सफलीकृतलोकलोचनस्तनयः ।
सम-

२१ जनि गुणैकसीमा श्रीमानुद्यो(द् यो)तकेसरि(री) नृपतिः ।। [१०] भक्तिदु(दू)-
रन्त[7] कुन्तलस्खलनमल्लिकाकुसु-

4 In No. 35 the passage is पीता सौ

* it is read as जगद्गृहो

5 Read रत्नांशुसम्मिलित . In No 35, it is रत्नांशुमालित[सु]पाद

6 In No. 35 it is तस्मात्ततः । Probably for the sake of the metre, the reading in No. 35 is correct.

7 In No 35 it is भक्तिदूरनत and it seems to be correct form as it renders a better meaning.

२२ मदामराजयः। ढौकयन्त इव कीर्त्ती(र्त्ति)सन्ततीर्यंप्रणोरभितो महीभुजः[8] ॥ [११] तनयस्तस्य न-

२३ मत्यन्नरेन्द्रमौलीन्द्रनीलमणिमधुपैः [।] शृङ्गारितपदपद्मः समजनि जनमेजयो नृपतिः ॥ [१२]

२४ कृपाणधाराधरधौतवौ(वै)रिभूपालकान्ताम(मृ)गनाभिपङ्कः । वसुन्धराधारमहाधुरि-(री)णदोःकाण्ड-

२५ निर्भत्सि(र्त्सि)तनागराजः ॥ [१३] ततस्तनु(नू)जो मनुजोत्तमोभवत् पुरञ्जयो वैरि पुरञ्जयोनृपः [।] नमरित्त-

२६ तीशार्च्चितपादपङ्कजः स्फुरत्सुनाशीरसमानविक्रमः ॥ [१४] गौडड़ाहलकलिङ्गवङ्ग-जा भूभु-

२७ जो भुजनिवारितारयः। तेपि यस्य भुजसारशङ्कया कम्पमानमनिशम्मनो दधु-

२८ :। [१५] तस्यानुजो निजभुजार्ज्जितशौर्यसूर्यप्रौढ़प्रभाशमितशत्रुयशःशशाङ्क-

२९ । श्रीकर्णदेवनृपतिः क्षितिपालमौलिसंलीनरत्नचयचुम्बितपादपीठः ॥ [१६] त्रिभुव-

३० नकुटीरपटले सर्पति निजकीयकीर्त्तिवल्लि(ल्ली)य(यम्) । यस्य समुन्नतिभाजं भुज-युगनिःश्रि(श्रे)णि-

३१ कां श्रित्वा ॥ [१७] स्वस्ति । श्रीययातिनगरात(त्) । परममाहेश्वर-परमभट्टारक-महाराजाधि-

३२ राज-परमेश्वर-सोमकुलतिलक-त्रिकलिङ्गाधिपति-श्रीमहाशिवगुप्तराजदेवः

३३ कुशली । उत्तरतोष(स)लीय त्रह्मो(ह्मो ?) अट्टा(ष्टा)वी(विं)स(श)खण्ड संकोणाग्रामः। अतस्तत्तिखण्डीय ब्राह्म-

३४ णानापु(पू)ज्य ।* समाहर्तृसन्निधातृ ।* नियुक्ताधिकारिक ।* दाण्डपाशिक ।* पिशुन-वेत्रिकावरोध-

३५ [ज]न ।* राज्ञी ।* राणक ।* राजपुत्र ।* राजवल्लभ ।* भोगिजनप्रमुखनिवासिसमस्त-जनपदान-

३६ [नु]नयति वोधयति समाज्ञापयति विदितमस्तु भवतां(ताम्) । यथास्माभिरयं ग्रामः

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8 In No. 35 it is यं[:] प्रणि(णी)त्य रहितो महीभुजः [॥]

* *Danda* is unnecessary.

2nd plate; 2nd side

३७ सजलस्थलः ।* सगर्त्तोषरः ।* साम्रमधुकप्रभृतिनानावृक्षः ।* सन्धिः ।* सोपनिधि-

३८ : ।* हस्तिदण्ड ।* वरवलीवर्द ।* चित्तोल ।* अन्धारुआ ।* प्रत्यन्धारुआ ।* अदत्ता । पदातिजीव्य ।* आ-

३९ न्तरावड्डि ।* रिक्तकावड्डि ।* व [illegible]यकी ।* विषयाली ।* आहिदण्ड ।* हलदण्ड ।* यन्धदण्ड ।* बन्दापना

४० विजयवन्दापनाप्रभृतिनानामार्गणीसागे[illegible]ष्यत् करसहितः ।* स खण्ड-पालीय ।*

४१ सर्व्वबाधावर्ज्जितः ।* सर्व्वोपरिकरदानसहितः ।* चतुःसीमावच्छिन्नः ।* उत्कल-देशीय श्री-

४२ सलोणपुर-महाविहार विनिर्गतायै ।* कास्य(श्य)पस गोत्रायै ।* त्यार्षप्रवरायै ।* उदयम-

४३ तीनाम्न्याः पौत्र्यै ।* महारीमा[9] हूणदेवि(वी) नाम्न्याः पुत्रै ।* राणीश्रीकर्प्पूरश्री नाम्नौ(म्नै) ।* सलि-

४४ लधारापुरस्सर(रम्) ।* आचन्दा(न्द्रा)र्कक्षितिसमकालोपभोगार्थं ।* मातापित्रोरात्मनश्च पु-

४५ ण्ययशोभिवृद्धये ।* ताम्रशासनेनाकरीकृत्य ।* सम्प्रदत्त इत्यवगत्य ।* समुचि-

४६ तकरभागभोगमुपनयद्भिस्(र्भ)वद्भिः सुखेन प्रतिवसतव्यमिति । भाविभिश्च भूपति-

४७ भिर्द्दत्तिरियमस्मदीया ।* धर्म्मगौरवादस्मदनुरोवा(धा)च्च स्वदत्तिरिवानुपालनीया ।। तथा-

४८ चोक्तन्धर्म्मशास्त्रे ।। बहुभिर्(र्व)सुधादत्ता राजानः सगरादिभिः । यस्य यस्य यदा भू-

४९ मिः तस्य तस्य तदा फलं । माभूदफलशङ्का वः परदत्तेति पार्थिवाः । स्वदत्ता फल-

५० मानन्त्यं परदता(त्ता)नु पालने ।। षष्ठि वर्ष सहस्राणि स्वर्गे मोदति भूमिदः । आक्षेप्ता

५१ चानुमन्ता च द्वौ तौ नरकगामिनौ ।। अग्नेरपत्यं प्रथमं सू(सु)वर्ण्णं भूर्व्वैष्णवीसूर्यं सू(सु)ता-

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* *Daṇḍa* is unnecessary.

9 It may also be read as महाचीमा

५२ श्च गावः । यः काञ्चनं गांच महीञ्च दद्यात् । दत्तास्त्रयस्तेन भवन्तिलोकाः ॥ आस्फोट[य]-
५३ न्ति पितरो वल्गयन्ति पितामहाः । भूमिदाता कुलेजाता स नस्त्राता भविष्यति ॥ भू[मिं]
५४ यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामि[नौ] ॥

3rd plate

५५ तडागानां सहस्रेण वाजपेय शतेन च । गवांकोटि प्रदानेन भूमिहर्त्ता न शु-
५६ ध्यति ॥ हरते हारयेद्यस्तु मन्दबुद्धिस्तमोवृतः । सुवद्धो दारुणैः पाशैस्त्रिय(स्तिर्य)ग्-
योनिं
५७ स गच्छति ॥ स्वदत्तां परदत्तां वा यो हरेत्त(त्) वसुन्धरा[ं] । स विष्ठायां कृमिभू-
(र्भू)त्या(त्वा) पितृभिः सह
५८ पच्यते ॥ गामेका[ं] स्वर्णमेकञ्च भूमेरप्य(द्ध)मङ्गुलं । हरन(न्न)रकमाप्नोति यावदाहू-
५९ तस[ं]प्लवः(वम्) ॥ सामान्योयं धर्म्मसेतुन्नृ(न्नृ)पाणं(पा)णां काले काले पालनीयो भवद्भिः । सर्व्वा(र्व्वा)नेतान(न्)
६० भाविनः पार्थिवेन्द्रा(न्द्रा)न्न भूयो भूयो याचते रामचन्द्रः ॥ इति कमलदलाम्बुविन्दु-
लोला[ं]
६१ श्रियमनुचिन्त्य मनुष्यजीवितञ्च [।] सकलमिदमुदाहृतं च वुद्ध्वा नहि पुरुषैः परकीत्त-
(र्त्त)यो
६२ विलोप्याः ॥[।] पहण्ड[10]मण्डलाग्रेण खण्डितैरहितैरयं । सूनासिरो[ऽ]र्थवान पुथ्यी(पृथ्वी ?) पात्रे य-
६३ त्र वसुन्धरा ॥ यस्य वुद्धिवलाल्लक्ष्मीरेकपत्नीव तस्थि(स्थि)ता [।] स श्रीमान् कृष्णदेवो भू[द्]भूप-
६४ तेः सन्धिविग्रही ॥ महाक्षपटली श्रीमान(न्)वीरश्चितल्लदेवकः । सो लीलिखत्
६५ खलानन्दनाशन[11] स्ताम्रशासनं(नम्) ॥ परममाहेश्वरपरमभट्टारकमहाराजाधि-

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11 It may also be read as यजृण्ड or यजुण्ड

11 खलानन्ददासेन should probably be the correct reading.

६६ राजपरमेश्वरशीमत् कर्णराजदेवस्य प्रवर्द्धमानविजयराज्ये ।† सट (षष्ठ) सम्व-
त्सरे ।† आ-

६७ शि(श्वि)न शुदि द्वादश्यां ।† अङ्के सम्बत ६ आश्विनशुदि १२† स्वर्णवीथिप्रतिबद्ध
सु(स्व ?)र्णहि विज्ञानि-

६८ शङ्खकेन ताम्रशासनमिदमुत्कीर्णमिति [॥]

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† Most probably, the grant was made on the occasion of *Tula-Saṅkranti*. Karnadeva was defeated by Chodaganga in or about 1111 A D. So, the date of this grant should be assigned to a date before 1111 A. D. when there was the day of *Tula-Saṅkranti* in Aśvina-Sukla-12th *tithi*. It may, therefore, correspond to the 27th Sept. 1091 A. D. (S.N.R.)

NOTES

The present set of plates was disbanded long ago when Sri Narayana Tripathi discovered the first plate and edited in *J.B.O.R.S.*, Vol.XVI, 1930, pp. 206-10 ff. Then, in 1958 Mrs. Debala Mitra discovered the remaining two plates and edited them in *E.I.* XXXIII, pp. 263-66 ff. Dr. D. C. Sircar re-edited the first plate at pp. 269-74 ff. of the same volume of *E. I.* under the caption "Note on Ratnagiri plates of Somavamsi Karṇa". The plates are three in number, each measuring about 14"×8.7-8.9".

The translation of verses from 1 to 11 has already been given in No. 35 above. So, it will be superfluous if the translation of these verses, covering the lines 1-22 of this record, is reproduced here. Therefore, after Vr. 11 the substance of the remaining part of the inscription is given below :—

Vr. 12 His (Yayāti's) son Janamejaya became the king whose lotus-like feet were kissed by the bee-like crest diadems with blue coloured jewels which decorated the heads of the subordinate kings.

Vr. 13 His (Janamejaya's) sharp weapon has washed away the fine toilet paintings done by musk *(kastūrikā)* on the checks of (young) ladies or wives of his enemy-kings. It means that the enemy-kings died so that their wives turned to widowhood and could not use musk paintings inaccordance to a long prevailing custom.

Vr. 14 After him (Janamejaya), his son Purañjaya was born like the mind-born (Madana) who *(according to the meaning of his name)*, conquered the cities of his enemies. The subordinate kings bow down at his feet and (thus) his prowess is as great as that of Indra's (the lord of heavens)

Vr. 15. Not only that he successfully resisted the attacks of his foes (from) Gauḍa, Ḍāhāla, Kaliṅga *(and)* Vaṅga but also he made their kings tremble out of fear at his own prowess and valour.

Vr. 16. His (Purñjaya's) brother, Karṇṇadeva, who acquired glory as brilliant as the sun, made less luminous the moon-like fame of his foes, while the jewels shining over the crowns of (*his*) subordinate kings kissed his feet which rested on the royal pedestal;

Vr. 17. whose glory (also) creeped (high above) being supported by his powerful arms, turned to be an object of picture in all the three worlds.

Ll. 31-33. Om. Hail! From the city of Yayātinagara, the illustrious king Mahāśivagupta (*alias* Karṇṇadeva who is the lord of Trikaliṅga, who is the best (king) of the Soma-kula, who is a *Paramamāheśvara* (a devoted worshipper of Śiva) and who is the *Paramabhaṭṭāraka - Mahārājādhirāja (and) Parameśvara,* is well.

Ll. 33-36. "In the province of Uttara - Toshalī (*there is a village called*) Koṇā-grāma (consisting of eighteen parts ?); having honoured the brāhmaṇas of that *khaṇḍa* (district), we declare this charity (*and order*) before the offiers (*such as*) the *samāhartṛi*, the *niyukta*, the *adhikārika*, the *daṇḍapāśika*, the *piśuna*, the *vetrika*, the *avarodhajana*, the *rājñī*, the *rāṇaka*, the *rājaputra*, the *rājavallabhas*, the *bhogījanas* etc. and before all the inhabitants (of the district),—

Ll 36-41. that this village, together with the lands, the water, the tanks, the marsh, the various kinds of trees including the mango and *madhuka* in the boundaries, (also) with the *upanidhis*, the hasti-daṇḍa (elephant-stick ?), the oxes, the *chittola* (?), the *andhāruā* (?), the pratiandhāruā (?), the *adattā* (?), the padātijīvya (right to maintain foot-soldiers ?), the *antarābaḍḍi* (?), the *rintakābaḍḍi* (?), the *Vasāvakī* (?), the vishayāli (?), the *ahidaṇḍa* (serpent-stick ?), the hala-daṇḍa (plough-stick ?), the vandha-daṇḍa [1] (?), the vandāpanā (receiving of sacred honour), *vijaya-vandāpanā* (receiving of sacred and victorious honour), etc. including many mārggaṇis (?), (and also with the rights of) collecting assessments in future, (exercising power on) the *Khaṇḍapālas*, with prohibition of all sorts of oppressions —

1. Right to keep one under confinement.

Ll. 41-48 *(this grant)* is issued with libations of water, free of taxes, for the increase of merit and glory of *(our)* mother, father *(and)* ourselves, to *Rāṅi* Srī Karpuraśrī, daughter of Mahārīmā Hūṇadevī and grand-daughter of Udayamati of Kāśyapa *gotra* *(and)* the *pravara* of three *ṛishis* *(and)* who migrated from the Mahāvihāra of Solaṇapura in Utkaladeśa. Let this grant be continued as long as the moon, the sun (and) the earth would endure.

Let the donee live happily by enjoying the taxes and his shares *(of produce from the lands of the village)*. The future kings are requested to maintain this grant as if it would be a part of their own religious charity.

From line 48 to 62, there are some benedictory and imprecatory verses quoted from the *Dharmaśastras*.

Ll. 62-64. In these lines there are two verses composed in favour of the *Sandhivigrahin* Kṛishṇadeva Bhūpati who acted as the *dūtaka* in this grant. The verses are written erroniously and they run as quoted below :—

पहृण्ड्मण्ड्लाग्रे ण खण्डितै(र्हितेरयम् ।
सुनाशिरोर्थवान पृथ्वी पात्रे यत्र वसुन्धरा ॥
यस्य वुद्धिवलाल्लक्ष्मीरेकपत्नी वतस्थिता ।
स श्रीमान् कृष्णदेवोभू[द्]भूपनेः सन्धिविग्रहीं ॥

Dr. D C. Sircar suggests that the correct form of these verses would be as followes :—

यद्दण्ड-मण्ड्लाग्रेण खण्ड्तै(र्हितैरयम् ।
सुनाशिरोऽर्थवान् पृथ्याः पात्रे चात्र वसुन्धरा ॥
यस्य वुद्धिवलाल्लक्ष्मीरेकपत्नीव्रतस्थिता ।
स श्रीमान् कृष्णदेवोभूद् भूपतेः सन्धिविग्रही ॥

The meaning of these verses is not clear. But, according to Dr. Sircar, Kṛishṇadeva Bhūpati, the *Sandhivigrahin* who made karṇa "the lord of the earth in the real sense by the variour kings killed

by his minister Krishṇadeva and that the earth, including the territories of those rulers, came into the possession of a better master".[1]

Ll. 64. The writers of this charter are the *Akshapaṭali* Vīra-Chittalladeva and Khalānanda[dā]sa. The document is written in the sixth victorious reigning year of the *P. M. P.* Karṇṇarājadeva and in the twelvth *tithi* of the bright fortnight of the month Āśvina. The same is given in figures also.

The plates are engraved by the *Vijñānī* Śaṅkhuka who is a resident of Suvarṇṇavīthi.

The donor of this grant is the last known king of the family of Somakula. According to the *Rāmacharita* (a sanskrit kāvya), Karṇa or Karṇṇakeśarī was attacked by the Gaṅga kings of Kaliṅga; but owing to Rāmapāla's aid to him, he was saved. After Rāmapāla, some time in or about A.D 1110, he (Karṇa) received a crushing defeat from Anantavarma Choḍagaṅga, who, afterwards amalgamated Kaliṅga and Utkala to form a greater kingdom.

Another interesting point is that Solaṇapura-*Mahāvihāra* in Utkala-deśa was in the province of Uttara-Toshali. Solaṇapura may be identified with a village of the same nama, laying near Jajpur on the bank of the Vaitaraṇī, in the district of Cuttack. Many interesting antiquities have been found in Solaṇapura and its surrounding places. So, from the time of the Bhauma - Kara kings, it was an important Buddhist centre in Uttara Toshali. The name Utkala was used in the place of Toshali in the latter days. Because in the time of Śaśāṅka (7th century A. D) Utkala was a contiguous *deśa* (Province) of Daṇḍabhukti. In Midnapur plate of Somadatta, in line 5, it is stated that a subordinate king named *Śrīsāmanta-Mahārāja* Somadatta ruled Daṇḍabhukti together with Utkala-deśa under Śaśāṅka.[2] We know that Daṇḍabhukti extended in the present district of Midnapur. So, presumably, Utkala-deśa was an adjoining province of Daṇḍabhukti

1. E.I. XXXIII, p 273 f
2. *J.A.S.B.* Vol. *IX* (1945) pp. 7-8 ff.

(Midnapur); and we think that the present districts of Singbhum and Manbhum were known as Utkala-deśa in the 7th century A.D. For further details, please refer to our historical note in the *Inscriptions of Orissa*, Vol I, pt. ii, pp. 151-54 ff.

In course of time, the whole province of Uttara Toshali was known as Utkala. In the Chaurasi plate, Śivakaradeva the Bhauma king, calls himself as the lord of Utkala.[4] In the No.35, we find that Yayāti (II) became the ruler of two countries namely Kosala and Utkala. So, it goes without saying that on or before the 9th century A.D. the name Utkala was used for the coastal districts of Orissa upto the Rishikulyā in Ganjam.

4. *J.B.O.R.S.* Vol. *XIV*, p. 304 ff.

NO. 41

SŪRYA IMAGE INSCRIPTION OF THE SOMAVAMŚI KING KARṆṆARĀJA

([1] 3th R. Y.)

1.	Donor	Karṇṇarājadeva
2.	Titles	*Rāja - Parameśvara* [*So*] *maku* [*la*]*tilaka-Tṛi*[*Kaliṅgādhipati*]
3.	Place of issue	?
4.	Date	The [1]3th (?) R. Y.
5.	Officers	Śrī Garttabha (?)
6.	Topography	Gaḍḍi (?)
7.	Donee (?)	?
8.	Authority	To be edited by the author in *O.H.R J.* Vol. *XII.*
9.	Remarks	Dr D. C. Sircar has noticed this inscription in one of his articles published in *E. I.* XXVIII, pp 269-74 ff.

NOTES.

A beautifully sculptured stone image of Sūrya (Sun god) was secured by the author in 1953 from the village of Gaṇḍibeḍha near Soro in the district of Balasore. The image is made of black stone, but broken into four pieces, which are now preserved in the State Museum, Orissa, at Bhubaneswar. The upper portion of the image covers with a halo having a *Kīrtti-mukha* on its top and a pair of full-blown lotus flowers on its each side. The halo is now broken into two pieces which we numbered A and B. The second piece (B) is again broken so that it looks smaller than the A piece. Both the pieces contain an inscription on their back. A contains ten lines and B seven lines of writing. We are not able to read the inscription on B due to corrosion except the sixth line which may be read as "गड्डि[स्तुत्वा]" or "गड्डि[सुत्वा]". But, the other part of the inscription on the A piece is read by us from the original as given below :—

Line 1. राजपरमेश्वर [सो]मकु[ल]तिलक तृ(त्रि) [कलिङ्गाधिपति]
2. श्रीकर्ण्णराजदेवस्य प्रवर्द्धमा[न]वि [जयराज्य सम्वत्सर]
3. [१]२ स्नाह्निकाल(ले)[श]क श्रीगर्त्त भ-
4.
5.
6.
7. श्री ॥
8. [ग]दमः ।
9. । ॥
10. रा ॥

From the titles of Karṇṇadeva, as found in No.40, we know that he used the following *viruda* :—

"परममाहेश्वर-परमभट्टारक-महाराजाधिराजपरमेश्वर-सोमकुलतिलक-त्रिकलिङ्गाधिपति···"

The underlined letters are missing in the present inscription which should have been incised in the broken part of the B piece. Anyway, it is quite clear that the image of the sun god which was dedicated probably by a man named Śrī Garttabha, built in the 3rd or the 13th year of the auspicious and victorious reign of Śrī Karṇṇa-rājadeva who belonged to the Somavaṁśa and who possessed the titles of *Paramesvara* and *Trikaliṅgādhipati*]

Although Dr. D.C. Sircar refers to this inscription in his "*Note on Ratnagiri plates of Somavaṁśi Karṇa*"* he has not given the reading of the inscription except the lines 1 and 2 in the B piece.

* *E. I* XXVIII, pp. 269-74 ff.

NO. 42

SONPUR PLATES OF KUMĀRA SOMEŚVARADEVA

1. Donor ... ... Kumāra Someśvaradeva

2. Titles ... ... *Paramamāheśvara Paramabhaṭṭāraka Kumārādhirāja-Parameśv ra*

3. Place of issue ... ... Suvarṇapura

4 Date ... ... 1st R. Y. Māgha-māsa, Paurṇamī

5. Officers ... (1) Mahipati Bhaṭṭa the *Mahāsandhivigrahin*
(2) Śrī Aniruddha, the *Nāyak ι* (?)

6. Topography ... ... (1) Sāvatthi-Maṇḍala (P)
(2) Mahubāli (V)
(3) Kamalapura (V)
(4) Roṅgaḍā-maṇḍala (P)
(5) Burabuḍā-grāma (V)
(6) Gudhavamāla (V)
(7) Kanhapura (V)
(8) Paśchima Laṅkā (P)
(9) Uttaravlali-Viṣaya (Dt.)
(10) Kelorākhaṇḍa (Dt.)
(11) Atteṇḍā-grāma (V)

7. Donee ... ... (1) *Bhaṭṭaputra* Udayakara, son of *Bhaṭṭa* Vidyākara, grandson of *Bhaṭṭa* Jayakara and great-grandson of *Bhaṭṭāputra* Lakṣhmīdhara of Kumāra-Hārita *gotra,* Pañchariṣi-*pravara*, Mādhyandina-Kaṇva śākhā, who migrated from the village of Mahuvāli in Sāvatthi-Maṇḍala and resided at Kamalapura village.
(2) *Bhaṭṭaputra* Bhāvakara (brother of Udayakara).

8. Authority ... ... *E. I. XII*, pp. 237-42 ff. Edited by B. C. Majumdar and re-edited by Dr. D. C. Sircar in *E.I.* XXVIII, pp. 321-6 ff.

9. Remarks ... ...

TEXT

1st plate

१ ॐ स्वस्ति [।] श्री सुवर्णपुरात् ॥ ० ॥ परममाहेस्व(श्व)र·परमभ-
२ ट्टारक-महाराजाधिराज-परमेश्वर ।।*-सोमकुलतिलक-त्रि-
३ कलिङ्गाधिपति-श्रीमहाभवगुप्त(प्त)राजदेव-पादानुध्यात-।।* श्री-
४ मदुद्योतकेशरिराजदेवप्रसादि(दी)कृत कोशलराज्याभिसि(षि)-
५ क्तश्रीअभिमन्युदि(दे)वस्यातीतराज्ये (।।) परममाहेश्वर-प-
६ रमभट्टारक-कुम(मा)राधिराज-परमेस्व(श्व)र पश्चिमलङ्काधि-
७ पति सोमकुलकमलकलिकाविकासभाज्य(स्क)र कुम्व(मा)रश्री-
८ सोमेश्वरदेवपादाः कुस(श)लिनः ।। उत्तरवल्लिविषय-सं[वद्ध]
९ केसलोगाखण्डीय[1] ।।* अंत्तेण्डाग्रामे प्रतिवासिनो ब्राह्म-
१० ण पुः(पु)रःसरान(रेण) ।।* भोगि भोगिरूप प्रमुख समस्त-

2nd plate

११ विभाश्च भूपतिभिः दानमिदमस्मदीय [ं] ।।* धर्म्मगौरवादस्मदनुरो-
१२ धाच्च ।।* स्वदानमिवानुपालनोयं(या) ।। तथा चोक्तं धर्म्मसा(शा)स्त्रे ।। भूमिं यः
१३ प्रतिगृह्णाति ।।* यस्च(श्च) भूमिं प्रयच्छति [।] उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग-
१४ गामिनौ ।। आस्फोटयन्ति पितरो वल्गयन्ति { च } पितामहाः ।।(।) भूमिदाताकु-

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* The *daṇḍa* is unnecessary.

1 Dr. D. C. Sircar reads Kesalogā Khanḍīya. He identifies Kesalogā with the village of Kelgā. Mr. Mazumdar's reading as *Kesalo-ra[jya]* is not correct.

१५ ले जात: स नस्त्राता भविष्यति ॥ बहुति(भि)र्व्वसुधादत्ता राजभि: सगरादिति:-(भि:) ।।(।) य-

१६ स्य यस्य यदाभूमिस्तस्य तस्य तदा फलम् ॥ माभूदफलस(श)ङ्का: परद-

१७ त्तेति कीर्त्त नात् ॥(।) स्वदत्तात्फलमानन्त्य' परदत्तान(नु)पालनात् ॥ स्वदत्तां प-

१८ रदत्तांवा यो हरेद्(त) वसुन्धरां ।।(।) स विष्ठायां क्रि(कृ)मिर्भूत्वा पितृभि: सह

१९ पच्यते ॥ गामेकां स्वर्णमेकां च भूमेरप्यद्धमङ्गुलं [।] हरन्नरकमाप्नो-

२० ति यावदाहू(भू)ति(त) संलव'(वम्) ॥ इति कमलदलाम्बुवा(वि)न्दुलोलां श्री(श्रि)यमनु-

२१ चिन्त्य मनुष्यजीवितञ्च [।] सकलमिदमुदाहृत' [च] वुद्ध्वा नहि सतदा[पु][2]

3rd plate; 1st side

२२ जनपदान् यथ:कालाध्यासिनश्च मण्डलपति ।।[3] विषय

२३ पति (॥)[3] खण्ड़पति (।।) दण्डपासि(शि)कादीन(न्) समस्तराजपादोप-जीविनो

२४ यथार्हं (॥) मानयन्ति(ति) (।।) वोधयन्ति(ति) (॥) समाज्ञा(ज्ञा)पयन्ति-(ति) (॥) विदितमस्तु

२५ भवता[ं] (॥) उपरिलिखित ग्रामोय' (॥) प्रसिद्ध चतु:सीमावच्छिन्न

२६ सजलस्थल: (॥) समत्स्यकच्छप: (।।) सविटपाराय: (।) स-

२७ निधि: (॥) सोपनिधिश्च (।।) साम्ब्र(म्र)मधुकवनाकीर्ण: (।।) सुवर्णदण्ड-

२८ अहिदण्ड़ (॥) वन्धदण्ड़ (॥) वन्दापना (॥) विजयवन्दापना (॥) त्रि(तृ)-णोदक-

२९ सा(शा)सनार्द्धि(र्द्धे)क ॥ छ(छा)र(ग)-वलीवर्द(र्द) (॥) अन्धारुवा (॥) प्रत्यन्धारुवा पदाति जी-

३० व्य आदत्ता (॥) अन्तरावड्डि (॥) भविष्यतकरादिसहित: (॥) गो-गौड़-

३१ समेत: (॥) सखण्डपालीय: (॥) सर्व्ववाधाविवर्जित (॥) ताम्ब्र(म्र)ता(शा)-

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2 Some lines from here seem to have been omitted due to carelessness of the scribe.

3 The *Daṇḍas* which stand in wrong places are shown as (॥) hereafter.

3rd plate; 2nd side

३२ सनेनाकरीकृत्य (।।) सलिलधारापुरःसर(रेण) (।।) आचन्द्रार्कक्षितिकाल-

३३ सम(मु)[प]भोगान्त(र्थं) (।।) मातापित्रोरात्मनश्च पुण्य-यशोभिवृद्धये (।।) भग्व-

३४ न्तं महेश्वरभट्टारकमुद्दिस्य(श्य) (।।) महासन्धिविग्रहि-र(रा)णक-नायय(क)-श्री-

३५ महीपतिभट्ट श्री अनिरुद्ध (।।) अनयोः परिष्णाज्ञ(ज्ञप्त्या) प्रवर्द्धमान विजयरा-

३६ ज्ये (।।) प्रथमसम्वत्सरे (।।) माघमासीय (।।) पूर्णतिथौ (।।) कुमार हारीत्र(त) गो-

३७ त्राय (।।) पञ्चर्ष(र्षि) प्रवराय (।।) माध्यन्दिन-कण्व(ण्व)शाखाध्यायिने (।।) सावत्थिपण्ड-

३८ लीय (।।) महुयाति विनिर्गताय (।।) कमलपुर बास्तव्याय (।।) भट्टपुत्र ल-

३९ क्ष्मीधर प्रपौत्राय (।।) भट्ट ब्र(ज)यकरपौत्राय (।।) भट्ट विद्याकरपुत्राय

४० भट्टपुत्र उदयकरशर्म्मणे सम्य[ग्] दत्तोस्माभिः ।। आत्रेयगोत्रैः

४१ आर्षेय प्रवरैः ।। अतोस्य विधेयीभूय यथादीयमान-भोगभाग-

४२ करहिरण्यादिकं समुपनयद्भिः भवद्भिः सुखेन प्रतिवस्तव्यं

4th plate; 1st side

४३ प्रमुखः च(चा)न्यानि सीमान्त जनपदाः । षष्ठीगाभुर(?)प्रमाण-

४४ तः ।[4] यथार्हं] मानयति (।) समादिशति (।) विदितमस्तु भव-

४५ ता[ं] गोड्डामण्डल कुरकुड़ाग्राम गुधग्रामाखण्डक्षेत्र कद्ध-

४६ पुरखण्डक्षेत्र थविश(?)ग्र(ग्रा)मे चतु[ ]सीमायानः (।) निध्योपनिधि-हस्त(स्ति)-

4 The word गाभुर needs interpretation.

४७ दन्त वाघचम[5] नाना बनेचर: सजलस्थल-समच्छ(त्स्य)कच्छप-

४८ सखटविटप-सखल्लञन(ञ)त-सपद्रारण्यक (।।)-सगुल्मल्ल(ल)-

४६ ता-(।।) सआम्ब्र(म्र)मध(धु)क (।।)–सतन्त(तिन्तु)लिक-सतालकै:
नानावृक्ष शा–

५० सनीकृत्य प्रतिपादत[:] ।। कुमार हारीत्र(त)गोत्राय पञ्चरि(ऋ)ष-

५१ य प्रवराय (।।) माध्यन्दिन–कण्ण(ण्व)शाखाध्याय(यि)ने सावथमण्डल-

५२ महुआलीविनिर्गताय (।।) कमलपुरवास्तव्याय भट्टपु-

५३ त्र जयकर प्रपौत्राय (।।) भट्ट विद्याकर पौत्राय भट्टपुत्र-

५४ उदयकर पुत्राय (।।) भट्टपुत्रा[य] भाभ(व)ङ्कर[श]र्मणे ।। विधिव(वि)धाने-

५५ न स(सं)विधाय (।।) ताम्ब्र(म्र)शासन प(प्र)तिपादितोयं (।) पारंपर्येक(क्र)-
माग–

५६ त सर्वं वचनेन (।।) य-

4th plate; 2nd side

५७ था काण्डात्काण्ड(ण्डा)त् प्ररोहन्ति यो स(श)तेन प्रतनोषि[6] (।।) एव राच(ज)-
शास–

५८ नेन प्रतिपादितं ।। एवं वधा:(वुद्ध्वा) परावहम(म्) [च] परतो वाङ्शकारेण:

५६ ठयायस्मादनुरा(रो)धा[च ध]र्म्मं(।।)गौरवा न ते(के)न वि(नोपि) (।।)
अन्ये(न्यो)प(पि) वाध: क–

६० रणीय(या) ।। तस्यागेकोसि धर्म्मवेत (?) ।। शासे दूपाधान हिन दा ।

६१ तासवि(वी)जं स(श)स्य मेदिनि(नी) ।। यावत सु(सू)र्य क' य)थाल्लोके
त(ता)वत् स(स्व)र्गे मा(मो)द-

६२ यत ।। वेदवाक्य(क्या)मया जा(जि)ह्वा वदन्ति ।। या देवता: ।। भ(भू)मिदत्ता तथा–

६३ न्ये च आह । मोह(हे)न मा हर यथाय' पतित: शक्र । तेन वि वृ ति

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5 It is an Oriya word for व्याघ्रचर्म in Sanskrit.

6 It is a popular Vedic-*mantram* written here with full of mistakes.

६४ सपति। एवं भूमिकृत दान॥ सशे(शस्ये) सशे(शस्ये) प्ररोहीति ॥ आदित्य

६५ वरुणो विष्णु (।) ब्रह्मा-सोम-हुताशनः श(शू)लपाणिस्तु भगवान(न्) (।) अ-

६६ भिनन्दन्ति भूमिदं । असो(आस्फो)टयन्ति पितरः (।) प्रवल्गन्ति पितामहाः (॥)

६७ भूमिदाता कुले जाता (।) स ते दाता भविष्यति ॥ वहुभिव(वं)सुधादत्ता

६८ राजान[:] सगरादिभिः ॥ मा रोधः फलतङ्क य परदत्त प्रपालिता

६९ यस्य यस्य [य]दा भमि । तस्य तदाफलं तस्मान्वया न हृतव्यं । सा-

७० श्वतीन् गतिमापयात् ॥ स्वदत्ता परदत्ताम्वा यो हरेति वसुन्धरा[7]

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7 The inscription is full of mistakes and so carelessly written that it is not possible to show the correct reading here.

NOTES.

In the Ex-State of Sonepur, in 1908, the plates were unearthed at the time of cultivation in a field in the village of Kelga in Uttaratira Division of the said State, now merged in Balangir district.

The set consists of four copper plates of different size *viz* 1st and 2nd plates are about 8″×4″, 3rd plate is about 8¼″×4¼″ and the 4th plate is 7″×4⅜″. They passed through a ring containing the royal seal which has no legend except a lotus on which is seated a goddess, probably Lakshmī.

The inscription is edited by B C. Majumdar in *E I. XII*, pp. 237-42 ff. and re-edited by Dr. D. C Sircar in *E. I.* XXVIII, pp. 321-6 ff.

It is a grant issued from Suvarṇapura, the capital of the *Kumārādhirāja* Someśvaradeva, the king of Paśchima Laṅkā, a member of the Somavaṁśa who ascended the throne of Kośala after Abhimanyudeva who was made king in the country of Kośala at the mercy of the illustrious king Udyotakeśari of the Somavaṁśa and son of the *Trikaliṅgādhipati*, *Mahārājādhirāja* and *Parameśvara* Mahābhavagupta.

The brāhmaṇas, namely Udayakara, son of *Bhaṭṭa* Vidyākara, grandson of *Bhaṭṭa* Jayakara and the great-grand son of *Bhaṭṭaputra* Lakṣhmīdhara, who migrated from the village of Mahubāli of the province of Savatthi-Maṇḍala and was a resident of Kamalapura and who belonged to the Kumāra (?) Hārita *gotra*, Pañchariṣi *pravara* and the student of Mādhyandina-Kāṇva *śākhā* and (some others) who belonged to Ātreya *gotra* and Ārṣeya *pravara*, were granted the hemlets (खण्डक्षेत्र) namely Gudhavamāla and Kanhapura, making an unit of the village of Burabuḍā in the district of Raṅgaḍā-Maṇḍala. One half of this village was granted in favour of the god Maheśvara with due instructions to the *Mahāsandhivigrahika* Mahīpati Bhaṭṭa

and Sri Aniruddha. This charity was made on the first regnal year of *Kumārādhirāja* Someśvaradeva and on the auspicious day of the full-moon in the month of Māgha.

The donees were given all sorts of liberties including the freedom of enjoying the tusks of elephants, the skins of tigers and different wild animals together with many other facilities (which await proper interpretation).*

It is quite significant to note here that the word *Bāgha-chama* (बाघचम) in the line 47 is an Oriya word.

* For example, in line, 48, there is the mention of "सखट बिटप सखल्लडनत··· etc."; in lines 27 and 28 the passages which run as "सुवएणदन्ड-अहिदन्ड-वन्दन्ड्-चन्दापना-विजयचन्दापना etc. and in lines 29 and 30' the passage as "अन्धारुवा-प्रत्यन्धारुवा ··· अन्तरावड्डि ··· etc".

NO. 43

A SINGLE COPPER-PLATE INSCRIPTION

From Kelga

1. Donor ··· ?

2. Title ?

3. Place of issue ?

4. Date ············ ?

5. Officers ··· ··· ··· ?

6. Topography
   (1) Roṅgaḍā-Maṇḍala (Dt.)
   (2) Baraṭuḍā-grāma (V)
   (3) Gudhva-māla (?)
   (4) Kamalapura (V)
   (5) Sāvatha (sthi)-Maṇḍala (P)
   (6) Mahuvāli (V)

7. Donee ······ Ābhābhakara Śarman, son of Udayakara, grand son of Vidyākara and great - grandson of *Bhaṭṭa-putra* Jayakara who belonged to Kumāra-Hārīta *gotra*, Pañcha-ṛishi *pravara*, who was a student of Mādhyandina - Kāṇva *śākhā* and a resident of Kamalapura and an immigrant from Mahuvāli village of Sāvasthi-Maṇḍala.

8. Authority ······ *E. I. XXVIII*, pp. 321-28 ff. Edited by Dr. D. C. Sircar.

9. Remarks · This is the second plate of a missing set. The donee's father, Udayakara, is identical with the donee of No. 42 above.

TEXT

Obverse

!

१ पमुख: चत्वारिसीमन्तजनपदा:[1] ।* षष्ठिगामुरप्रमुख-

२ त: ।* यथार्ह[ं] मानयति ।* समार्द(दि)शति [च] ॥ विदितमस(स्तु)भव-

३ ता[ं] रोङ्गडा-मण्डल वरवुडा-ग्राम गुध्वमालखण्ड्क्षेत्र ख-

४ पुर-खण्डक्षेत्र पविश-ग्र(ग्रा)मे(म:) सीमायाव:(वत्) ।* निध्यो(द्यु)पनिधि हस्ति-

५ दन्त-वा(व्या)घ्र चर्म-नानावनचर[समेत:] सजलस्थल[ ] समच्छ(त्स्य) कच्छप[:]

६ सख(खे)टविटप[ ] सवल्लउ(ल्लो)न(न्न)त[:] सपद्रारण्यक[:] । * सगुल्म-ल्ल(ल)-

७ ता[ख:] ॥* सम्रा(सा)म्र(.म्र)मध(धु)क[:] ॥* सतन्तलिक[:] सतालकै:-(क:) नानावृक्ष [समेत:] शा-

८ स्नीकृत्य प्रतिपादित[:] ॥ कुमार हारीत्र(त)गोत्राय पञ्चरिष(पञ्चार्ष)-

९ य प्रवराय ।* माध्यन्दिन क(का)एर्ण(ण्व)शाखाध्याय(यि)ने सावथ[2]-मण्डल

१० ।* महुबालीविनी(नि)र्गताय ॥* कमलपुर वास्तव्याय ॥* भट(ट्ट)पु-

११ त्र जयकर प्रपौत्राय ॥* भट(ट्ट)पुत्र विद्याकर पौत्राय ॥* भट(ट्ट)पुत्र-

१२ उदयकर पुत्राय[3] । * भट(ट्ट)पुत्र आभाभकरश्र(श)म(र्म)णे ॥* विधिवदा(द्दा)-न(ने)-

---

1 Probably the correct form is प्रमुख चतु:सीमान्तजनपदान्

* *Danda* is unnecessary.

2 Probably the correct word is श्रावस्ती

3 Dr. Sircar suggests to read उ(त्रो)दयकर पुत्राय । But, this suggestion is not correct as we get the name उदयकर in No. 42 above.

१३ न स[ं]विधाय ।* ताम्र(म्रं)शासनेन प्रतिपादितोयं ।* पारम्पर्यक(क्र)माग-

१४ त सर्व्ववचनेन ॥☼ य-

Reverse

१५ था काण्डात्काण्ड(ण्डा)त्प्ररोहन्ती ।* या स(श)तेन प्रतनोषि ।[4] एवं राच(ज)-
शास-

१६ नेन प्रतिपादितं(तः) । एवं वधाः परात्रह्मपरतो वश॰ारिण:

१७ ० या यस्मादनुराधर्म्मं ।* गौरव न तेन वि ।* नयेपराधः क-

१८ रणाय ॥[5] तस्यागे(म्रे) कोर्त्तिधम्म(र्मं)वित(त) ।* शास दृषाधमहि नद ॥☼

१९ ता सवि(वा)जं स(श)स्यमेदिनि(नीं) ॥ यावत सुय(सूर्य्य) क(कृ)ताल्लोके
तावत्सगे(स्वर्गे)माद-

२० यत ॥(।) वद वाकमया जाह्वा वदन्ति ॥* षा देवता: ॥[6] भ(भू)मिहत्ता(र्त्ता)-

२१ न्ये च ।* अहो मोह(हे)न मा हर [।] यथायं पतति: शक्र ।* तेन त्रिन्दति

२२ सप(प्र)ति ।(॥) एवं भूमिकृत(तं) दान[ं] स(श)स्ये स(श)स्ये
प्ररोहति ।[7] आदित्या(त्यो)

२३ वरुणो विष्णु ।* ब्रह्मा सोम(मो) हुताशन: [।] श(शू)लपाणिस्तु भगवान।☼

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4 The usual *mantra* as we use is :

"ॐ काण्डात्काण्डात् प्ररोहन्ति परुषः पुरुषस्परि ।
एवानो दूर्वे प्रतनु सहस्रेण शतेन च ।"

Vide also the *Vajasanehi Samhita* 16, 20 ff.

Dr. Sircar says "usually we have here additionally 'सहस्रेण विरोहसि'

5 The correct form of this passage is एवं बुध्वा पराद्ध्र्ं च परतो वंशावतारेणापि भवद्भिरस्मदनुरोधाद्धर्म्मगौरवाच्च न केनापि स्वल्पोप्यपराधः करणीयः ।"

6 Probably the correct form of this verse is :

"यावत्सूर्य्ये स्थिताल्लोका तावत्स्वर्गे समाहृतः ।
वेदवाक्य मयीजिह्वा वदन्त्येषा हि देवता ।।"

7 The other *pada* is not given, and the writing is hopelessly faulty.

२४ भिनन्दिन्ति भूमिद (दम्) ॥ असो(आस्फो)टयन्ति पितरः । ※ प(प्र)वल्स(ल्ग)न्ति पितामहाः ॥(।)

२५ भूमिदाता कुलेजाता(तः) ॥※ स ते दाता भविष्यति ॥ वहुभिव(र्व)सुधादत्त(त्ता)

२६ ।※ राजान(भिः) सगरादिभिः । (।)[8] मा रोधः पल तत्कय परदत्ताषु पाणित[9]

२७ । यस्य यस्य [य]दा भ(भू)मि ।※ त(स्त)स्य [तस्य] तदा प(फ)ल (लम्) ॥ तस्म(स्मा त्) त्वया न हृत(र्त)व्य[ं] ।※ सा(शा)-

२८ श्वतीङ्गति माप्नुयात(त्) ॥ स्व दत्ता[ं] परदत्ताम्वा यो हर(रे)ति(त) वसुन्ध-रा[ं] ।

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8 The next *pada* is not given which should be

"यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥"

9 The correct form is 'मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।'

NOTES

This single plate was discovered from the village of Kelgā in the Uttara-tira division of the Ex-State of Sonepur (now in the district of Balangir, Orissa) and found attached to a set of three other plates which we have given in No. 42 above. How this single plate was removed from its original set and attached to another set is not known. Mr. B. C. Mazumdar while editing the complete set in *E. I. XII*, pp. 237 thought that this single plate is a spurious inscription. But, Dr. D.C. Sircar while re-editing No. 42 along with this incomplete plate in *E. I.* XXVIII, pp. 321-8 ff. under the caption *Two Inscriptions From Kelga*, has rightly pointed out the mistake done by Mr. Mazumdar and also Dr. Sten Konow, the then editor of the *Epigraphia Indica*, who thought that the inscribed plate was a spurious one. Any way, we agree with Dr. Sircar that it is not a spurious document, but the second plate of another missing set of *Triphali-tāmra-śāsana*.

This incomplete inscription is not rendering any information of historical value except that of the donee and his pedigree which are identical with the donee and his family in No. 42 above. With the help of these two inscriptions, *viz*. Nos. 42 and 43, we get the following genealogy of the donee :—

1. *Bhaṭṭaputra* Lakshmīdhara
   |
2. Jayakara
   |
3. Vidyākara
   |
4. ,, Udayakara
   |
5. Ābhābhakara

They migrated from Mahubāli of Srāvasti-Maṇḍala and resided in the village of Kamalapura. They belonged to Hārīta *gotra*, Pañcha-ṛishi *pravara*, Mādhyandina and Kāṇva *śākhā*.

Supplementary

NO. 33-A

KHANDAPARA PLATES OF MAHĀŚIVAGUPTA DHARMMARATHA (the 11th R. Y.)

1. Name .... Mahāśivagupta Dharmmaratha.

2. Title ... *Paramamāheśvara - Paramabhaṭṭāraka - Mahārājādhirāja - Parameśvara - Somakulatilaka - Trikaliṅgādhipati.*

3 Place of issue ... Yayātinagara.

4. Date *Saṁvat* II, Phālguna va. di. 3.

5. Officers
   (1) Sahadeva, the *Rājaguru.*
   (2) Kuṁbhaṇḍipāla, the *Sandhivigrahin.*
   (3) Śrī Netradeva, the *Mantrin* & *Mahākshapaṭalādhi Kṛita.*
   (4) Sollaṅgāka, the *Viñjānī.*

6. Topography
   (1) Antaruda *Vishaya* (D)
   (2) Abhaparā–Khaṇḍa.
   (3) Bhilli-grāma (V)

7. Donee ... ... *Rāṇa* Śrī Abhimanyu, son of Vāsu and grandson of Dāmodara of Kāśyapa *gotra* and Tryārsha *pravara.*

8. Authority ... ... To be edited by Sri S. C. De in *O.H.R.J.* Vol. XII, No. 5, 2 & 3.
   EI, Vol. XXXVII Jan. 1968, part V,

9. Remarks ... ... It is the first known grant made by Dharmmaratha, son of Bhīmaratha, of the Somavaṁśī family. Some new *Praśasti* verses of the donor and his father are also given in it.

TEXT*

First Plate

१ ॐ [।]* स्वस्ति प्रेमनिरुद्धमुग्धमनसो स्फारीभवच्चक्षुषोर्यूनो यत्र [विचि][1]

२ त्रनिर्भररतक्रीड़ाक्रमस्तन्वतोः । विच्छिन्नोपि कृतातिमात्रपुलकैराविर्भवत्सीत्कृ-

३ तैराश्लेषैर्ग्लपितक्लमैः स्मररसः कामम्मुहुस्ताय्यंते । [१] तत्राशेषविशेषरू-

४ पमहिमापास्ताप्सरःकान्तिभिर्ज्जातेर्ष्याकलहेष्वपि प्रणयिनः कर्णोत्पलैस्ताड़ि-

५ ताः । जायन्ते प्रविशत्सितस्मरशरप्रोत्थापितान्तर्व्यथा[:] स्यन्दि[2]स्वेदजलावसेच-

६ नवशान्निर्ज्जातरोमाङ्कुराः । [२] अत्युत्तुङ्गकरीन्द्रदन्तमुसलप्रोद्भासिरोचिश्चयैद्ध्वान्त-

७ ध्वंसननिस्फलीकृतशरच्चन्द्रोदयैस्सर्वदा । यत्रासीदसतीजनस्य विसदम्मुक्ता-

८ मयम्मण्डनं सङ्केतास्पदमप्यतीवधवलं प्रासादस(शृ)ङ्गाग्रतः [॥ ३] महानदी-
तुङ्गत-

९ रङ्गभङ्गस्फारोभिभवच्छीकरवाभरारात्[3] [।] यस्मिन्नतासिक्तमदङ्गानानां श्रमापनो-

१० दः क्रियते मरुद्भिः ॥ [४] तस्मात् श्रीययातिनगरात् । लोकत्रयप्रथित शुभ्रयशो-

११ वितानव्याप्ताष्टदिक् प्रसभनिर्जितवैरिवर्गः [।] सोमान्वये किल वभूव सुशीतकीर्त्ति-

१२ : श्रीमान्सरोजवदनो नृपतिर्ययातिः[4] ॥ [५] यत्खड्गविपाटित द्विपखटा कुम्भ-

१३ स्थलादुल्लसन्मुक्ताजालविभूषितं प्रतिरणं पृथ्वीवधूरःस्थलं । सस्व(शश्व)द्दूर-
नमन्नराधिप-

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* Expressed by a symbo .

1 Here two letters are broken and gone.

2 Read सान्द्र

3 From No 28 onwards the five verses from 1 to 5 are mentioned in many grants. The first line of the fourth verse in other grants runs as follows :—

'महानदीतुङ्गतरङ्गभङ्गस्फारोच्छलच्छीकरवद्भिरारात्'

4 Here ended the praśasti verses in No 28. But, in No. 30 the verses 1 to 7 are mentioned. So, the 6th and 7th verses were added in Yayāti's 24th R.Y.

१४ शिरोरत्नांशुजालामला यत्पादाम्बुजरेणवस्समतया तद्रश्मिलक्ष्मीन्दधुः ॥ [६] माद्यलो(ल्लो)-

१५ लालिमालाकुलकरटपुट(टा)स्यन्दिदानप्रवाहान् सिन्दूरारक्तकुम्भान्[5] सित-पृथुल-

Second Plate; First side

१६ रदान् **कामदेवादिसं(स)ज्ञान्** । जित्वाजापालमाजौ जनितसुरवधूविस्मयस्मेरवक्त्रः स द्वा-

१७ त्रिंशत्करीन्द्रान् शरनिकरहतारोहकानग्रहीद् यः ॥ [6][७] तस्माद्विस्मयहेतुहेतिलड़ि-
(लि)तप्रस्तावनाक-

१८ एण(एर्ण)नैद्र्‌ता कम्पितपूर्व्वरुद्र-मुकुट स्री(सी)तेन्दुनिर्व्वर्ण्णितः । भ्राम्यत्कीर्त्तिर-
जायताहवहत स्व-

१९ स्थारिगीतोदयः **श्रीमान्भीमरथो** यतः स्वमुदरन्ताराचिरादच्च तिः ॥ [८] यः काव्यामृत-
निर्भर-

२० स्य महतः सो(श्रो)तामहीसूत्यतिस्त्यागः सत्यमिति द्वयं कलिभयादभ्यैत्य यम्मोदते ।
यत्के-

२१ लिज्वलितान्ध्र-गौड़-नगरी-धूमावली ढौकिताम्बिभ्रद्भाति मसीम्बिधुन्निजकुल-पी(प्री)त्या
कल

२२ ङ्कीकुतः ॥ [९] यो धर्मेण च विक्रमेण च धिया चाश्चर्यकार्येण च प्रागल्भौ-
(ल्भ्य)न देवराज-पद-

२३ वीं प्राप्तो महीमण्डले । स **श्रीधर्म्मरथस्ततो**रिनिवह ध्वंसैकहेतुः कृती दानान-

२४ न्दित-वन्दिवृन्द-मुखर-क्ष्मामण्डलो जातवान् ॥ [१०] परममाहेश्वर-परमभ-

२५ ट्टारक-महाराजाधिराज-परमेश्वर-सोमकुलतिलक-त्रिकलिङ्गाधिपति- **श्रीमहा-**

२६ **भवगुप्तराजदेव**-पादानुध्यात-परममाहेश्वर-परमभट्टारक-महाराजाधि-

२७ राज-परमेश्वर-सोमकुलतिलक-त्रिकलिङ्गाधिपति- **श्रीमहाशिवगुप्तराजदे-**

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5 The letter कृ is written below the line.

6 After this, a different verse beginning with 'पुत्रस्तस्य बभूव धर्म्मनिरतः...' etc. is found in No. 32. In No. 35 a different set of *Praśasti* verses is given.

२८ वः कुशली [॥] अन्तरुद विषयस[म्बन्ध]अभपराखण्डीय भिल्लिग्रामे । अत-
स्मद्विषयीय ब्रा-

२९ ह्मणाना[ं] पूज्य समाहर्तृ-सन्निधातृ-नियुक्ताधिकारिक-दाण्डपासिक-पिशुन-वेत्रिका-
वरोध-

३० जन-राज्ञी-राणक-राजपुत्र-राजवल्लभ-भोगिजनप्रमुख समस्तजनपादान् समाज्ञा-

३१ पयति । विदितमस्तु भवतां यथास्माभिरयं ग्रामः सप्रतीड़ारः[7] अन्धारुवा-पदाति-

Second Plate; Second side

३२ जीव्य हस्तिदण्ड-वरवली वर्द्दोरिद्दो(न्दो)ल[8]-अदत्तादि सहितः सनिधिः सोपनि-

३३ धिः सर्व्वबाधाविवर्जितः सर्व्वोपरिकरादानसमेतश्चतुःसीमापर्यन्तः साम्रमधू(धु)-

३४ कः सगर्त्तोषरस्सजलस्थलः काश्यपसगोत्राय ।* आर्षप्रवराय ।* दामो-

३५ दरपौत्राय ।* वासू(सु)पुत्राय ।* राण[क]श्रीअभिमन्यु नाम्ने ।* सलिलधारापुर-
स्सरा(रं) आ-

३६ चन्द्रतारकार्क्कक्षितिसमकालोपभोगार्थं मातापित्रोरात्मनश्च पुण्ययशोऽ-

३७ भिवृद्धये ।* सप्रत्या(ति)हारेण ताम्रशासनेनीकरीकृत्य प्रतिपादित [ः] इत्यत्रगत्य स-

३८ मुचितकरभोगभागादिकमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति । भा-

३९ विभिश्च भूपतिभिर्द्द ता(त्ता)रियमस्मदीयां ।* धर्म्मगौरवादस्मदनुरोधा-

४० च्च स्वदत्तिरिवानुपालनीया । तथा चोक्तं धर्म्मशास्त्रे [।] बहुभिर्व्वसुधा द-

४१ त्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ।[।]

४२ माभूदफलशाङ्काव: परदत्तेति पार्थिवाः स्वदत्तात्फलमानन्त्यम्परदत्तानुपाल-

४३ ने ॥ षष्ठिम्बर्षसहस्राणि स्वर्ग्गेमोदति भूमिदः । आक्षेप्ता चानुमन्ता च द्वौ तौ नर-

४४ कगामिनौ ॥ अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्यसुताश्च गावः । यः काञ्च-

४५ नं गाश्च महीश्च दद्याद्दत्तास्त्रयस्तेन भवन्ति लोके ॥ आस्फोटयन्ति पितरो व-

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7 The designation 'प्रतीड़ार' is probably used as 'परिड़ा' in Orissa as the house hold designation of the cast of agricultural class. *This may also be read as* 'प्रतिहार'

8 चिद्दोल may be same as 'दोली' or 'हान्दोला'

* The *daṇḍa* is not necessary.

४६ गयन्ति पितामहाः । भूमिदाता कुले जातः सनस्त्राता भविष्यति ।। भूमिं यः प्र-
४७ तिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामि-

Third Plate

४८ नौ ।। तड़ागानां सहस्रेण वाजपेय शतेन च गवाङ्कोटि प्रदानेन भूमिहर्त्ता
४९ न शुध्यति ।। सुवर्णमेकं गामेका भूमेरप्यर्द्धमङ्गुलं । हरन्नरकमायाति यावदाभूत-
५० सम्प्लवं ।। हरते हारयेद्यस्तु मन्दबुद्धिस्तमोवृतः । सबद्धो वारुणैः पाशैस्तिर्य-
५१ ग्योनिं स गच्छति ।। स्व दत्ताम्परदत्ताम्बा यो हरेत वसुन्धरां । स विष्ठायाङ्कृमिर्भूत्वा
५२ पितृभिः सह पच्यते ।। आदित्यो वरुणो विष्णु ब्रह्मासोमो हुताशनः । शूलपाणि-
५३ श्च भगवानभिनन्दंति भूमिदं ।। सामान्योऽयं धर्म्मसेतुर्नृपाणां काले काले पा-
५४ लनीयो भवद्भिः । सर्व्वानेतान्भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभ-
५५ द्रः ।। इति कमलदलाम्बुविन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवित-
५६ ञ्च । सकलमिदमुदाहृतञ्च बुद्ध्वा नहि पुरुषैः परकीर्त्तयो विलोप्या ।।
५७ निष्ठा[9] तौ स्सहदेवराजगुरुणा मैत्रीम्मनीषागुणैर्व्विभ्राणः परमागुणैक व-
५८ सतिः कुम्भण्डिपालः कृती । कुर्व्वाणः किल सन्धिविग्रहपदं यश्चन्द्रसूर्यात्मिकां मू-
५९ र्त्ति(र्त्ति)न्तत्त्वनिविष्टधीः प्रकटयत्याश्चर्यवर्षी सतां ।।(।) यत्कीर्त्ति प्रसर प्रभूत
मा(म)हिम-
६० प्रोद्वीक्षणामीलित[10] क्रीड़ावेगवशादयम्मलिनतामन्तर्व्विधत्ते शशी । स श्री-
६१ मन्त्रीवरो महाक्षपटलाध्यक्षः सतामग्रणीरेकश्शासनमभ्यलीलिख-
६२ दिदं श्रीनेत्रदेवः स्वयं ।। सम्वत ११ फाल्गुन वदि ३ ।। विज्ञाविसोल्लङ्गाकेन लि-
६३ खितमिति ।।

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9 The letter ष्ठा is also appears as स्रा or ष्ठा

10 It may also be read as प्रोद्वीक्षणामाषित

NOTES

In 1964, a set of new copperplate inscription, consisting of three plates hinged on a copper-ring, was unearthed by one Ratani Behera of the village of Mahulapada in Khandapara Sub-Division of the district of Puri. My friend Sri S.C. De., Assistant Director of Archives, Orissa, will edit the inscription in the *Orissa Historical Research Journal*, Vol. XII.

The plates measure about 5″×10.2″. The copper-ring, containing the royal seal, is not distinctly visible, although a figure of Gaja-Lakshmī at its centre is traceable. The first plate is cut at the right corner at its top causing the loss of two letters only.

This inscription records the grant of a village called Bhilli-grāma in Abhaparā-khaṇḍa, situated in Antaruda Vishaya (District), to a brāhmaṇa named Rāṇa Śrī Abhimanyu, son of Vāsu and grandson of Dāmodara, who belonged to Kāśyapa *gotra* and Tryarshi *pravara*, by *Paramamāheśvara-Paramabhaṭṭāraka-Mahārājādhirāja-Parameśvara-Somakulatilaka-Trikaliṅgādhipati*-Mahābhavaguptadeva's son *P.P.M.P.* Mahāśivagupta *alias* Dharmaratha.

This is the first known charter of Dharmaratha His eleventh regnal year is recorded in the inscription along with the third *tithi* of the dark half of Phālguna when the grant was issued. The record was written by Netradeva who held the posts of *Mantrin* and *Mahākshapaṭalika.* It was enshrined by Kumbhaṇḍipāla, the *Sandhivigrahin*, and issued in the presence of the Rājaguru named Sahadeva. The engraver (smith) was Sollaṅgāka. These officers, who lived in the time of Dharmaratha, are not traceable from any other inscription of the Somavaṁśi Kings so far come to light.

Some new verses, relating to the *praśasti* of the king, are found in this charter. We will discuss the achievements of Dharmaratha in our historical notes.

The *vishaya* called Antaruda in this inscription is mentioned in the Chaurasi Plate of Śivakaradeva of *saṃvat* 73 (A.D. 810) as Antarudra-*vishaya* (vide *J.B O.R.S.* Vol. XIV, pp. 292 f.) Probably, this *vishaya* was located in the kingdom of the Bhauma-kara kings in Dakshiṇa Toshali which formed a part of the present Puri District.

Supplementary

NO. A

ARANG PLATE OF BHĪMASENA II.

1. Donor	Bhīmasena (II)
2. Title ...	Śrī *Mahārāja*
3. Place of issue	Suvarṇṇa-nadī
4 Date ...	Gupta year 282, Bhādra di 18 (A.D. 601-2)
5. Officers ...	(1) *Dūtaka-rājaputra* Subhadra (2) Lakshmaṇa (the engraver)
6. Topography	(1) Suvarṇṇa-nadī (Capital ?) (2) Doṇḍā *vishaya* (Dt.) (3) Vaṭapallikā (V)
7. Donee	(1) Harisvāmi (2) Bappasvāmi who belonged to Bhāradvāja *gotra* and Vahṛicha śākhā.
8. Authority ..	*E. I. IX*, pp. 342-5 ff. Edited by Hira Lal.
9. Remarks	The dynasty to which the donor belongs is not known. His capital Suvarṇṇa-nadī is also not identified. But, it may be Suvarṇṇapura, the capital of the latter Somavaṁśi kings of D.Kosala. The village Vaṭapallikā is identified by Hira Lal with the present Barapāli, 30 miles east of Arang. He also identifies Śuvarṇṇa-ṇadi with the river son. It cannot be a place wherefrom the charter was issued. So, we cannot accept his identification although the word *nadi* for *pura* is written.

TEXT

Obverse

१ ॐ स्वस्ति [।।] सुवर्ण्णनद्याः [स]र्व्वसद्राजर्षितुल्यकुल[1]प्रभावकीर्त्तः श्रीमहाराज-
शूरस्य प्रपौत्रः प्रजा-

२ दयितस्य श्री[म]हाराजदयितस्य पौत्रः प्रणससामन्तस्यारातिविभीषणस्य श्रीमहा-
राजविभीष-

३ णस्य पुत्रः शक्तिसिद्धिसम्पन्नो धर्म्मविजयी न्यायोपार्जितानेकरत्नगोभूमिसुवर्ण्णहिर-
ण्यादिप्रदः श्री-

४ महाराजभीमसेनः तस्य पुत्रः त[च]रितानुकारी सद्भिर्म्महद्भिश्चाद्ध्युषित{ सदः }
श्रीमहाराजदयितवर्म्मा

५ तस्य पु[त्र]ः तत्पादानुध्यातोन्य[न्त]देवगुरुब्राह्मणभक्तः श्रीमहाराजभीमसेनः
कुशली [।।] दोण्ड़ा-

६ वैषयिकवटपल्लिकायां [ब्राह्मणादीन् प्र]तिवासिनः [कु]शलमुक्त्वा समाज्ञापयत्येष
ग्रामो मया

७ भद्रभोगेनैव मातापित्रोरात्मनश्च पुण्याभिवृद्धये भरद्वाजस गोत्राभ्यां वह्वृच हरिस्वामि
वप्पस्वामिभ्यां

८ सर्व्वप्रत्यायवान्महाप्रलयका[ला]वस्था[य्या]ग्रहारो दत्तस्तद्भवद्भिरनयोराज्ञाश्रवण-
विधेयैर्भूत्वा समुचित-

९ मेय सुवर्ण्णहिरण्यादिप्रत्यायोपनयः कर्त्तव्यः [।।] यश्चात्र [क]श्चिदुभयलोक निरपेक्षः
सन्दश-

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1 From the facsimile given in Hira Lal's paper, I read it as पु(पू)र्व्वसद्राजर्षि-
तुल्यकुल

Reverse

१० भिरतीतैरागामिभिश्चैतावद्भिः स्ववन्श(न्शै):[2] सहाधो[यि]यासुः स्वल्पामपि पीड़ाङ्कु-
[र्या]त्कारयेदनुमन्येत वा स पञ्च-

११ भिर्म्महापातकैरुपपातकैश्च स[ं]युक्तः [स्यात् पुनश्चा]स्मिन्नर्थे भगवता व्यासेनाभिहितं
षष्ठि वर्ष सहस्राणि

१२ स्वर्गे मोदति भूमिदः [।] आच्छेत्ता चानुमन्ता च तान्येव नरके वसेदित्येवमादिश्लोकाः
गुप्तानां सम्वत्स-

१३ र शते २०० ८० २ भाद्र दि १० ८ दूतकश्च राजपुत्रसुभद्रः उत्कीर्ण्णं च
लक्ष्मणेनेति ॥ ॥

2 Read स्ववंशैः

NOTES

This copperplate inscription was secured by Hira Lal of Nagpur from the village of Arang of Madhya Pradesh in 1903 and edited by him in *E.I.* IX, pp. 342-5 ff. It is a single plate measuring $10\frac{1}{2}'' \times 4''$. The royal-seal which is little brittlish contains in basrelievo a sitting lion which must be the family crest. Beneath this figure there is a legend of the name of the donor as श्रीमहाराज भीम नस्य ।

Hira Lal translates the record as quoted below :—

Ll. 1-4: Om ! Hail ! From Suvarṇṇa-nadī; the illustrious *Mahāraja* Bhīmasena, possessed of power and success, triumphant with virtue (and) giver of many lawfully acquired jewels, cows, land, gold, precious metals etc. *(was)* the great grandson of the illustrious *Mahārāja* Sūra, *(who was)* equal to all virtuous royal sages in lineage, power and fame, the grandson of the illustrious *Mahārāja* Dayita, beloved of his subjects, the son of the illustrious *Mahārāja* Vibhīshaṇa to whom feudatory kings bowed *(and who was)* terrific to his enemies.

Ll. 4-6: His son (*was*) the illustrious *Mahārāja* Dayita-varman, the follower of his (father's) conduct, whose court was attended by great and good (*personages*). His son (*is*) the illustrious *Mahārāja* Bhīmasena, who meditates on his (father's) feet and is extremely devoted to the gods, preceptors and Brāhmaṇas. (*He*) being in good health (*and*) wishing good luck to Brāhmaṇas and other (*inhabitants*) of Vaṭapallikā in the district of Doṇḍā, orders *(as follows)* :—

Ll. 6-8: This village is given by me, while ruling prosperously, for the purpose of increasing the religious merit of *(my)* mother, father and myself, to Harisvāmin and Bappasvāmin (*both*) of the Bhāradvāja *gotra*, (*students*) of the Ṛigveda, as an *agrahāra*, with all taxes, and lasting upto the time of the great dissolution of the universe.

Ll. 8-13: Therefore, being obedient to their commands, you should render (*to them*) in proper manner the taxes such as gold and bullion, etc. If anybody, being regardless of the two worlds[1] and wishing to go to hell with ten past and (*a similar number of*) future (*generations*) of his family, does, causes to be done, or assents to even a small harm to this (*charity*), who would become joined with five great sins[2] and also minor sins. Moreover, in this matter it has been said by the venerable Vyāsa, "the giver of land enjoys in heaven for sixty thousand years, (*but*) the confiscator (*of a grant*) and he who assents (*to an act of confiscation*) shall dwell for the same number of years in hell,'' and so forth (in other) verses. In the year of the Guptas in hundreds 200. 80 2 (*in the month of*) Bhādra on the day 10-8 (?). Prince Subhadra was the *dūtaka* (officer carrying the king's order). Engraved by Lakshmaṇa.

It is necessary to point out here that the donee of this grant gives the following pedigree :—

(1) *Mahārāja* Śūra
|
(2) *Mahārāja* Dayita (I)
|
(3) *Mahārāja* Bibhīshaṇa
|
(4) *Mahārāja* Bhīmasena (I)
|
(5) *Mahārāja* Dayitavarman (II)
|
(6) Mahārāja Bhīmasena (II)

Regarding the name of the dynasty to which these kings belong, nothing has been recorded in this inscription except that their family is an offspring of a family which is equal to the ancient *sad-rājarshi-kula*. In the Khoh copperplate of *Mahārāja* Saṁkshobha of the Parivrājaka family, we get the following passage in lines 3-5 :—

1. इहकाल and परकाल viz, person's during life time and his after death. But, Hira Lal interprits it as "in this and the next world".

2. For definition of पञ्चमहापातक see *Ins Or.* Vol. III, pt. i, p. 66-n.

"चतुर्दशविद्यास्थान नृपतिःपरमार्थस्य कपिलस्य (स्यै)व महर्षेः सर्व्वतत्व(त्त्व)ज्ञस्य भारद्वाजगोत्रस्य नृपपि(ति) परिव्राजक सुशर्म्मणः..."

The parivrājaka kings used the Gupta year and the locality wherefrom their inscriptions have been discovered is not far from Arang, the find-spot of the present copperplate. In consideration of these points, I believe that Bhīmasena (II)'s family might be a branch of the Parivrājaka-kula which starts from Suśarman who lived like a *Maharshi.*[3] A king, who performs the duties of a ṛishi is called by the name *rājarshi*. In this sense, the Parivrājaka king Suśarman was a *rājarshi*. Anyway, we shall await for future discovery regarding the family identity of Bhīmasena II.

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3. Fleet's *C.I.I.* Vol. III, p. 114 f.

NO. B

BHANDAK BUDDHIST INSCRIPTION.

1.	Donor	Nannarāja
2.	Title	*Adhirāja*
3.	Place of issue	?
4.	Date	?
5.	Officer	Bhāskara Bhaṭṭa, the author of the *Praśasti.*
6.	Topography	(?)
7.	Donee	Lord Buddha
8.	Authority	
9.	Remarks	The name of the donor in the 40th verse is written as Nannarājādhirājah. So, we think that his name is Nannarāja and his title is *adhirāja.*

TEXT*

ॐ नमः

अनुत्तरज्ञान-चापयुक्तमैत्रीशिलामुख: ।
जयत्यजय्य जानीकजयी जिनधनुर्धरः ॥ १ ॥
श्रीसङ्गाद्विरतोऽसि चेत् कथमियं मुक्तिः सदा प्रेयसी
सत्वार्थो करमा तथा च करुणा त्वञ्च तसि स्थापिता ।
दुःखानन्तरतु U – U U U — — — U — — U —
— — – U U — U — U U U — — — (जि)नः पातुवः ॥ २ ॥
निर्जीवा अचेतनावान् हत सकलगतिर्लोकचालनन्तगामा
सर्व्वं पश्यत्र दृष्टिः कृत जगदभयो भीतिहेतु स्मरस्य ।
दीप्तो निर्वाणवह्नी सुरनरलपितैलब्धिमानो[ऽ]प्यमेयः
पायात् तायी चिरम्वः स विरचित महाधम्म – – U — — ॥ ३ ॥

....

....

.............वरश' रक्षतु सव्वदा[1] ॥ ४ ॥
आसीत् क्षितौ क्षितिपतिनृपमौलिमाला-
माणिक्यभृङ्गपरिचुम्बितपादपद्मः ।
श्रीसूर्य्यघोष इति सूर्य्य इवैकचक्र-
यान प्रसाधितजगत्प्रथितोरुधामा ॥ ५ ॥
खड्गयष्ट(ष्टा)श्रिता यस्य भ्रमन्न्विं न रोचते ।
अतिवृद्धो रिपुस्त्रीभ्य[:] प्रतापो — U – U — ॥ ६ ॥

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* We have given the text as is publish[ed] in the *Mahakosala Historical Society's papers*, Vol. II (1937), pp. 11-15 ff. with some slight corrections.

1 The metre of this verse is not known.

— — — U U — U — U U U — — — — U — — U —

— — — न मयूखराजितदिशिस्फारस्फुरत्तेजषि(सि) ।

च्छायाकम्पितभीरुचेतसि जयैर्भीमैम(र्म)हासाविव

द्राघीयानुपलक्षितः स विमलो वंशोत्र लब्धोन्नतिः ॥ ७ ॥

अदुर्गंश्रयिणा येन पादसेविकलावता ।

अभ्यूति परुषा लोके धृता नैवेश्वर स्थितिः ॥ ८ ॥

— — — — — U U U U U — — U — — — U — —

खड्गातृक — U U U U U — — U — — पुरस्तात् ।[2]

मत्तो पीयं तथेष्टा निवसति हृदये भूभृदीशस्य लक्ष्मीः

इत्येवं यस्य शुद्धां जलनिधिमिवशात् कीर्त्तिरिर्य्यात एव ॥ ६ ॥

उद्धृत्तमत्तद्विपकुम्भभेदिना

सरक्तमुक्ताफलदन्तधारिणा ।

रणे कृपाणेन निशात कोटिना

मृगद्विषो यस्य नवाङ्कुरायितम् ॥ १० ॥

शक्तिश्च मति — — — — U — — U — U –

— — U U U — — — — — U — — U — U — ।

— — U U U — — — — — U — — U — U —

— — U [पृथि]वीयेंसां(षां) धीरा वीरकुटुम्बिनी ॥ ११ ॥

— — U U U — — — — — U — — U — U —

— — U U U — — — — — U — — U — U — ।

— — U U U — — — — — U — — U — U —

नोपसर्पति सरक्तपद्मा पद्माकरानपि ॥ १२ ॥

भवनशिखरात् तुङ्गात् पुत्रे निपत्य मृते प्रिये

गुरुतर शुचसम्मग्नोभूत स भूमिपतिस्तदा ।

प्रबलमथवा जन्माभ्यस्तं जगत्सुकृतास्पदम्

बुधमपि जनं कर्त्तुं प्रेम प्रयस्यतिर्वेलिम् ॥ १३ ॥

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2 It is published as "......त्यम पुरस्तात् ।" But, for the sake of the metre (स्रग्धरा), we cannot insert 'त्यम' in this verse, if it precedes immediately before 'पुरस्तात् ।'

।

........................वत ॥ १४ ॥*
U U तेन वीच्य फणिभोगभङ्गुरम्
जीवितं भवसमुद्रलंघिना ।
धामकारितमिदं मुनेर्महत्
कान्तिनिर्जित-हिमाचलद्युतिः ॥ १५ ॥
गच्छति भूयसि काले भूमिपतिः
क्षपित-सकलरिपुपक्षः ।
पाण्डववंशात् गुणवान् उदयननामा समुत्पन्नः ॥ १६ ॥

।

....
............[य]स्य तनूजन्मा ॥ १७ ॥*
अक्रूरे कृत संगमेन दधता चक्रंद्विषां भीतिदम्
दूरोत्सारितरौद्रनारकभयेनात्मानमुत्कर्षता ।
ज्येष्ठं चानुयताबलं सुबहुशः शतृक्षयं कुर्व्वता
कृष्णनेव नृपेण येन धरणोभारावतारः कृतः ॥ १८ ॥
सुविहितवृष — — — U — — U — —
U U U U U U — — — U लोकोपकारी ।
UUUUUU — — — U — — U — —
भव इव भवदेवस्तस्य पुत्रस्तुरीयः ॥ १९ ॥
कृपाणनखरेणांशु विक्रम्य दलयन् रणे ।
अभवद्वैरिमत्तेभान् स एको रणकेस(श)री ॥ २० ॥
शेषः क्लेशेन मूर्ध्ना कथमपि धरणीं धारयन् भारगुर्व्वीम्
शक्तः कम्पान्नपातुं न च कुलगिरयो निश्चलत्वे स — — ।
— — — — U — — UUUUUU — — U — — U — —
— — — — U — — U U इव नृपो योऽष्टमोन्यः कुलाद्रिः ॥ २१ ॥

* The metre used in this verse is not known.

करग्रहमकृत्वापि मण्डलभ्रमणाद्विना ।
अपूर्व्वो यः क्षतेभर्त्ता जातो लक्ष्मीपतिर्भवन् ॥ २२ ॥
स्वीकृतशिलीमुखेन प्रियेण
हृदयस्य सुराभिनाशाश्वत् ।
मधुनेव येन लोको नव कुसुमे
UU — UU — — U — — ॥ २३ ॥
U — — UU — — U — U — — U — U — ।
U — — UU — — U लोकस्य स्वामितां स्थिरः ॥ २४ ॥
सद्धृत्तोऽपि धृतायतिर्गुरुरपि प्रारब्धशित्तोद्यमो
दोषोन्मूलन तत्परः प्रतिदिनं पूर्णः कलावानपि ।
दृष्टः काञ्चनपुञ्जपिञ्जरतनुर्यो रक्तवर्णोऽपि सन्
निर्द्दग्ध द्विषदिन्धनोपि नितरां दीप्तो नृणां भूतये ॥ २५ ॥
येन................................ ।
.... ॥ २६ ॥[3]
पूरिताशं समुन्नम्य येन सर्वत्र वर्षता ।
न कश्चिद्दर्शितः पङ्क इति कस्य न विस्मयः ॥ २७ ॥
जनाभिरामो नयनाभिनन्दी
दानेन कर्णं धिषणं धिया च ।
जयन्स शत्रावपि शान्त्ववादी
गीतो जगत्प्रियवैशिकाख्यः ॥ २८ ॥
येन नगनगले — — — U — U U — U — ।
— U — UU — — — — U — UU — U — ॥ २९ ॥
शौर्य्ये शास्तिवधौ च यस्य सततं माधुर्य्यमेवाधिकम्
वृद्धिर्नक्षयमेति नापि च जलैरात्माभृतः सर्वदा ।
नित्यं नागसनाथतामुपगतो येन द्विजिह्वाश्रयः
स श्रीमान् **रणकेसरी** विजयतां रत्नाकरः पञ्चमः ॥ ३० ॥
गाम्भीर्यं वारिराशेः स्थितिमवनिभृतं सप्तसं — U — U
— — — — U — — — UU हृतवपुषः सूर्य्यपुत्रस्य दानम् ।
— — — U — — UUUUUU — — U — — U — U
यः स्वैरेतैरजस्रं लघयति रघुणा तुल्यकर्त्तिप्रभावः ॥ ३१ ॥

3 The metre is not traceable.

जनयति शत्रुषु चिन्तां योऽदुर्गश्च सङ्गरे यस्मात्।
तेन रणघस्मरोसौ चिन्तादुर्गाख्यातमगमत्॥ ३२॥

— — — UU — U — UUU — — — U — — U —
— — —सुगतस्य सद्म कृतिना धीरात्मना पालितम्।
— — — UU — U — UUU — — — U — — U —
धर्म्मे वा सुरलोकसङ्गसुमुखे को न त्वरावान भवेत्॥ ३३॥

तस्य प्रेमाधिवासः श्रुतसुगतवचा वैद्यके चाभियुक्तः
शान्तः शिक्षापदीस्यात् सकलजनहिताभ्युद्यतो योऽग्रजन्मा।
— — — — U — — UUUUUU — — U — — U — U
तेनाल' जीर्ण — — UUUUUU — — U — — U — U ॥ ३४॥

ब्रह्मचारीनयोवुद्धो जीर्णमेतत् तदाश्रयात्।
पुनर्नवत्वमनयद् वोधिसत्वसमः कृतिः॥ ३५॥

वापीकूपोद्यानशालात्तचैत्यैः
नेत्रानन्दैर्भूषितो भूरिभूषः।
जित्वा कान्त्या सर्वशोभाविहारो
हासोन्मिश्रोऽभूदिवाय' सुधाकः॥ ३६॥

— — U — — UU — U — U।
आस्थादिद' वेश्म महज्जिनस्य॥ ३७॥

सद्वर्णा जातिसुभगा विद्वानमधुकरप्रिया।
कृता भास्करभट्टेन प्रशस्तिः स्रगिवोज्ज्वला॥ ३८॥

इति कमलदलाम्बुविन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च।
सकलमपि [मुदाहृत' च वुध्वा नहि पुरुषैः परकीर्त्तयो विलोप्या॥ ३९॥

तार्द्दयोक्षाद्येभ्य — U द्य UU फणिफणारत्नगोगुप्त — U
प्रोतुङ्गाम्भस्तरङ्ग स्फुट UUU भुजालिङ्गितांगामिमाङ्गाम्।
प्रा — — सङ्ग गङ्गासलिलकलकलक्षेपदक्षः क्षितीशः
आजावाजित्य गोप्ताऽजनि जगतिजयी नन्नराजाधिराजः॥ ४०॥
— — — — U — — UUUUUU — — U — — U — U
— स्याख्याख्यातकीर्त्तिः UUUUUU — U — — U — U।

मीमांसाद[त्त]पत्ते ललदमल शिखाशेखर: कल्पव(वृ)[क्षः]
संख्याख्याख्यातमत्ताद्विपदलनपटुः केसरी चत्रमत्र ॥ ४१ ॥

— — — -- स्फुटकुमुदरुचेस्तण्डुलस्याष्टभागैः
चक्रेऽसौ वायसानां स्फुरदुरुकरुणः सत्रमेकेन -- U ।
— — — — U — — UUUUUU — — U —— U — U
— — — — U — — UUUUUU — — U -- चंद्रभाभिः ॥ ४२ ॥

NOTES

40 or 50 years before 1873, the year in which Gen. Cunningham visited Bhāndak, a stone inscription of a long red slab was removed to Nagpur by Major Wilkinson, the then Resident of the Nagpur Court. The inscription was edited by Dr. Stevenson in the *Bombay Asiatic Society Journal*, Vol. I, p. 148. It is a Buddhist record originally preserved in the Wijāsan Cave at Bhāṇḍak. Mention is made in this record that the king Bhavadeva had become a *Bodhisatva* and thus the inscription was attached to a cave (house) belonged to *Saugata* or *Jina* (the Buddha). According to Dr. Stevenson, the king Sūrya-ghosha is the "lord of Urisi" or Orissa. But, Cunningham says that his reading is not correct. According to him, he is "the Lord of Asindhitru" and the name was not distinct He further suggests that " it may perhaps be the Asidathra of Ptolemy, which belonged to the country of Bettiji. Cunningham assigns the date of the inscription to the 7th or 8th century A D,[1]

In several places, we notice that Dr. Stivenson's reading is defective and it has been rightly observed by Mr. Cunningham. We therefore, give the text which is published in the *Mahākosala Historical Society's Papers*, Vol. II, pp. 11-15 ff. 128 f. Hira Lal gives a brief substance of the record as follows :—

"It is a Buddhist record and opens with 4 verses which glorify and invoke the protection of the Buddha under the name of Jina and Tāyin. The author then extols a king Sūryaghosha and records that that king deeply grieved at the loss of a dear son who had died by a fall from the top of the palace, and desirous of crossing the ocean of this mundane existence, built a splendid mansion or temple of the Muni, *i.e.*, sage (Buddha). Sometime after Sūryaghosha there came another king named Udayana, born from the Pāṇḍuvaṁśa. A son of

1. Cunningham's *A.S.I.R.* Vol. IX, p. 128 ff.

his is spoken of, but the name has disappeared. After him a king named Bhavadeva is introduced. He bore the names of Raṇakeśarin and Chintādurga. Bhavadeva took care of the abode of Sugata, founded by Sūryaghosha, and under him two men restored that building which had fallen into decay. The restored building is described as a *vihāra* or monastery. Further on we find the name of king Nannarāja who is said to have conquered the earth."[2]

While editing the Sirpur Stone Inscription of Śivagupta (vide No. 15), Kielhorn says that Udayana of the Pāṇḍuvaṁśa of the present record is clearly identical with the king of the same name of that record; and we fully agree to this view.

According to Hira Lal, Bhāṇḍak was the capital of Mahākosala which the Chinese traveller Yuan Chwang visited in 639 A. D. and that later on that was shifted to Sirpur in the Raipur district.[3]

2. *Inscriptions in the C.P. & Berar*, p. 13 f.
3. For a detailed discussion on the point, please see *E.I.* XI, p. 186 ff.

NO. C

GOVINDAPUR FRAGMENTARY STONE INSCRIPTION OF RAṆAKEŚARIN

1. Name ... ... Śrī Raṇakeśarideva
2. Title ... ?
3. Place of issue ... ?
4. Date ... ... Vijayarājya 58, Māgha, Va. di. 10.
5. Officers ... ?
6. Topography ... ?
7. Donee ... ... ?
8. Authority...... ?
9. Remarks ... ... ?

TEXT

Line 1. श्रीरण[के]-
" 2. स(श)रीदेवस्य विजयराज्ये
" 3. ५८[1] माघ वदी(दि) १० गुरुथिरे घ-

NOTES

Govindapur is a village in Nayagarh Sub-Division in the district of Puri. It is at a distance of about four miles from the village of Iṭāmāṭi and on the bank of the Kusumi river, a tributary of the Mahānadī. A big but silted bank is found in the said village on the bank of which there are two Śiva temples, one being a smaller in size than the other and recently repaired. The present inscription is found at the door-jam of this smaller temple.[2] The credit of securing this little fragmentary epigraph of Govindapur goes to Pandit Binayaka Misra of Banapur who gave a facsimile of it in his book *Orissa under the Bhauma kings* at page 74. As Pandit Misra has not edited the inscription we have deciphered it with the help of the facsimile found in his book.

We are not able to identify Raṇakeśarin of this inscription although Pandit Misra and some scholars of Orissa are inclined to think that he is identical with the Bhavagupta Raṇakeśarin of No. 12 (Vr. 9), the brother of Mahāśivagupta Bālārjuna of Pāṇḍuvaṁśa. Our main difficulty in identifying them as one and the same king is palaeography which creats a gap of atleast two to three centuries, while

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1. Pandit B. Misra reads Samvat 811. It is not correct.
2. On the lower portion, just above the plinth of the southern wall of the bigger temple, which is now in a better condition, another inscription was noticed by my friend Sri K. N. Mahapatra who visited that area sometime ago. That inscription is still awaiting publication.

compared the scripts of the present inscription with that of No. 12. Actually, this fragmentary inscription belongs to about the 11th century A.D. and the letters were used in the inscriptions of Choḍagaṅga and his father. Our second difficulty is the family to which Raṇakeśarin belongs. We are not able to give him place in the padigree of the Somavaṁśi kings who always used long *praśasti* or titles before their names. But, in the present case we fail to get any single title of the Somavaṁśi kings. Therefore, we presume that either Raṇakeśari is a local king or his *viruda* part is disappeared in the inscription at the time when the temple was repaired.

NO. A

GANDHESWARA TEMPLE INSCRIPTION OF THE TIME OF BĀLĀRJUNA

1. Donor	Nityānanda's son (?) Śivanandi
2. Title	*Pādapadmā-pati*
3. Place of issue	Navahaṭṭa
4 Date	
5. Officers	(1) Durggahasti's son Śīla [-] (engraver) (2) Chintātura (poet)
6. Topography	(1) Padmā (Padmapura ?) (P) (2) Navahaṭṭa (V)
7. Donee	God (?)
8. Authority	?
9. Remarks	The inscription is read by the author with the help of the litho-print given in *A.S.I.* (1881-82), Vol. XVII, pl. XXE, by Gen. Cunningham. The eye-copy, published by Gen Cunningham, seems to be a defective one. So, it is not possible to give the correct text, although tentatively we make out of its meaning.

TEXT

१ ॐ[1] सान्ध्यानेव परीतमुज्ज्वलजटाजूटाश्लिषा रोचिषा चित्रज्ज्ह्नुभुवः क्वचित्युरीव दयिता[ता]रात्विषोधिप्रुष[2]

२ । पत्ते प्रातिपदीपदेन्द(न्दु) कलय[न] पूर्णप्रदोषश्रिय पायात्प्रान्तललङ्गलछवि तमः शर्व्वस्य रुचः(श्च)शिरः [॥ १ ॥][3]

३ राजा रञ्जितराजकोज्ज्वलभुजज्योतिर्जितारिव्रजः पर्ज्जन्यप्रतिमः प्रजाः प्रजनयनराजन्वतो-रोजसा[4] निव्य(त्यो)[5]–

४ र्जर्जितराज्यराजितजगत्प्राज्य-प्रतापोर्ज्जितः श्रीवालार्ज्जुन[6] इत्यसज्जनजनज्यानिप्रदः प्रागभूत् [॥ २ ॥][3]

५ तस्य प्रेयः[7] सखेव प्रणयिमधुकरः पादपद्मा[8]पतीधी(भी) संग्रामग्रामणीनामपि विषमसमा-लम्बनस्त–

६ [म्भ][9] आसीत् । सूनुः शूरस्य शीलश्रुति–विनयनयत्यागधर्मैकधाम्नः [।] श्रीनित्या-नन्द नाम्नः समरमखहुता प्र–

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1 Expressed by a symbol.

2 The meaning is not clear.

3 *Sardulavikridita* metre.

4 In the litho-print it looks like रोजसां

5 Do Do निव्य

6 Do Do श्रीवलर्ज्जुन । But, for the sake of the metre it should be श्रीवालार्ज्जुन

7 After प्रेय there is a symbol which is not distinct. So, we read it प्रेयः

8 In the litho-print it appears पादपद्म्रा । But, the *ra-matra* in द्मा is not correct.

9 In the litho-print the missing letter म्भ is not shown. Similarely, in each subsequent line a letter at the beginning is missing which are also not seen in the litho print

७ [ज्ञ]श्री(सी)ताामृतस्य ॥ [३][10] शिवनन्दिरित प्रतीतनामाय — — सा(स्वा)-
मिसुहृदि बश्राथ(य)वन्द्य' रत्नणमेकमपि स्वदेह प्र(प्रा ,प्रिं

८ — हृद्यामपि भारमेव मेने ॥ [४][11] तेनोद्ध' — — — — — तु: सरदामशुद्ध-
कुसुमानां अत्त्पणी पत्निमित्त

९ [उ]त्तमासभूतेर्जगत: ॥ [५] तर्क्कसमरे - — प्रनवहट्टक[12]वासिभियेयार्कला-
मालाकारैः प्रत्यहमुपनेय-

१० [श्र]त्वङ्गुल' ॥ [६] इत्यथमेवभ — — शुरध्वष्यत श्रीचिन्तातुरः[13] कविरया-
वतध: क्षितीशान् । नेभे ध्यय'

११ — मुपैति न प्रतिहारो के यपरि नीप ॥ [६] दुर्गहस्ति सुतेनेय' प्रशस्तिशिल-
१२ ना उत्कीर्ण्य(र्णा) त्न ।

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10 *Sra dhara*-metre. It appears as श्रीतामृतस्य

11 The metre adopted hereafter seems to be *Arya.* The inscription is too shabby looking after the third verse.

12 Navahaṭṭa is the name of a place where the gardeners (मालाकार) lived. This name is also found in No. 11 above.

13 Chintātura is the poet who also composed the *praśasti* in No. 12 above. In that inscription, in line 16, his full names is recorded as Chintāturāṅka Iśāna.

NOTES

This stone inscription is in Gandheswara temple which stands on the bank of the Mahānadī near Sirpur. Gen. A. Cunningham gives an eye-copied litho-print of the inscription in his report.* He also says that it "was partly buried under one of the pillars of the porticoes." The inscription consists of twelve lines of which the upper three lines were completely concealed. According to Cunningham, the third line contains the name of *Rājā* Rañjita. But, it is not so. The verse which begins from the third line eulogizes the king Bālarjuna whose name is found in the fourth line. Hira Lal gives a descriptive account of six stone inscriptions found in the temple of Gandheswara (vide *Inscriptions in C. P. and Berar*, pages 98 and 99). The present inscription is the fourth of his list According to him, "it is also in praise of Śiva, and mentions the name of Bālārjuna, which was another name of Śivagupta. It also appears to refer to offerings of flowers as the *mālākāras* (gardeners) of Pranavahaṭṭaka are mentioned. Apparently the Pranavahaṭṭaka of this record is the same as Navahaṭṭaka of the third inscription." (See No. II above for Navahaṭṭaka). Prof. D. R. Bhandarkar refers the name of Śivanandin as the son and successor of Mahāśivagupta Bālārjuna and states in a foot-note that Śivanandin is "mentioned in a fragmentary Sirpur inscription as son and governor of Nityānanda which apparantly was another name of Mahāśivagupta-Bālārjuna *(P.R.A S.* Wc., 1903-4, P. 49, No. 2015)"[1]

As the inscription is fragmentary one and the eye-copied litho-print, prepared by Cunningham, is not quite accurate, we are not able to give the meaning of the record along with the text.

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* Cunningham's *A.S.I.R.* Vol XVII, P. 27, Plate XX-E ff.

1 *App. to Epigraphia Indica and Record of the Archaeological Survey of India*, Vols. XIX—XXIII. *A List of Inscriptions of Northern India in Brahmi*, by Prof. D R. Bhandarkar, pp. 369 ff.

The importance of this inscription lies in the name of Durggahastin, who is the father of its engraver, and seems to be identical with the engraver *Sūtradhāra* Durgahastin, son of Jalahastin, in the Rajim inscription of a Nala King named Vilāsatuṅga.[2] If Durgahastin's identity with the engraver of the Rajim inscription is correct, then we can safely conclude that Bālārjjuna and his father Śrī Harshagupta were contemporaries of Vilāsatuṅga, the Nala king of Nandivardhana or Pushkari (Vidarbha ?), who is attributed to the 8th century A.D.

The glorious author of the verses in this inscription is Bhūshaṇadeva, the *kavi*. In the history of the Sanskrit literature, we find that Bāṇabhaṭṭa's son possessed the same name and he composed the latter half (उत्तरार्द्ध) of the *Kādambarī* The language of this inscription is not inferior in the literary field. So, is Bāṇabhaṭṭa's son migrated like many other Brāhmaṇas from Northern India, to D. Kosala and was appointed as the cour poet by the son of Śrī Harshagupta, Viz. Bālārjuna Mahāśivagupta ? Our conclusion, in this matter, awaits future discovery.

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2 *E.I.* XXVI, pp. 49-58 ff and *Ins. Or.* Vol. I, pt. ii, p. 98 ff.

3 *His. Sam. Lit.* Vol I, pp. 229 ff.

NO. E

A FRAGMENTARY STONE INSCRIPTION OF SIRPUR.

1. Donor ...	Śrī Harshagupta's son (?)
2. Title ...	?
3. Place of issue	Śrīpura (?)
4. Date	*Pausham Pa* .....(?)
5. Officers ...	Bhūshaṇadeva (*Kavi* or the court poet)
6. Topography ..	(1) Śrīpura (t) (2) Navahaṭṭaka (v)
7. Donee	God (?)
8. Authority	?
9. Remarks	The inscription is read by the author with the help of the litho-print, published in Gen. A. Cunningham's *A.S.I.R.* Vol XVII, pl. XIX-C.

TEXT

१ नमः प्रालेयशैलेन्द्र[दुग्गा]लिङ्गितमूर्त्तये.......... ....
२ ले[1] । शुचि भू रभूत्यादि वंस्यवः शिशुनिशांकरशै.....................
३ मूर्द्ध इव पातु जटाकलापः[2] { ।। } भूभृद्वभूवमुविविश्र(श्रु)·· ·······
४ ति गतो(तो) नरपतिर्विजिता हि[त]श्रीः श्री हर्षगुप्ततनयः शि ....
५ दानदायितपा(त्रा)र्थिभ्यो मत्तनागायतेर्भुजः ।।[3] श्री राष्ट्र...............
६ य शिरसा कथमपिका[र्या]दि हाया(य)तः ।। श्रीभ्रातृवत्सुतः..........
७ दयो वसुदेव इवं परो जगति ।। स ददौ दानं पौष्यं प..............
८ निराम्भो भृशं नक्तया ।।[4] अन्यः अपुरीयेन नवहट्टक...........
९ कारा भविष्यन्ति वर्त्तन्ते ये च सांप्रतं [।।][5] तैः सर्व्वैः शुद्धपुष्पेति......
१० र्धि त्रांकणः स्थेयोस्तु तावदथवा दत्तं(दानं ?) यावदियं मही··· ·····
११ भूपत्रदेवेन कविना निर्म्मिता कृतिः ।।[6] यथा चोक्तोप्यर्णस्य...........

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1 *Anushtubh metre.*

2 In the litho-print, it looks as जटकुलाप: But, the correct reading should be जटाकलाप: । The metre is *Vasantatilaka*. But, the beginning *pada* of the verse which seems to have started from शुचिभू रभूत्यद्······etc. in line 2, and which is not legible, is not the *Vasantatilaka* metre. So, I think, the first *pada* of the third verse ends at जटाकलाप: and its second *pada* begins from भूभृद्वभूव···etc.

3 The fourth verse which is in the *anushtubh* metre should have ended at मत्तनागायतेर्भुजः ।।

4 The above verses are in the *arya* metre.

5 *Anushtubh.*

6 Do.

NOTES

A litho-print of this fragmentary stone inscription of the Gandheswara temple of Sirpur is published in Plate XIX C, in Gen. Cunningham's *A S. I. R.* Vol. XVII, with its description as quoted below from page 26 :—

"C is on a loose broken stone. Apparently it contains portions of two different inscriptions. The upper one (C) has 11 lines in large characters. In the 4th line I read —

Sri Harsha Gupta tanaya Si (va Gupta). And in the 8th line the name *Sripuriyena.* It seems, therefore, as might have been expected, that the true name of Sirpur was Sripura. In line 1, I see the words '*Liṅggita Mūrttaye,* which, no doubt, refers to the dedication of a Lingam obelisk to Siva by Siva Gupta."

Hira Lal has not noticed this inscription while giving a descriptive list of six stone inscriptions at the temple of Gandheswara.[1]

The text of this inscription is read by me with the help of the eye-copied litho-print found in Cunningham's book.

It is interesting to mention here that the author of the *praśasti* in this little record is one Bhūshaṇadeva who is entitled as *kavi* (poet). In the history of Sanskrit literature, we get the name of Bhūshaṇa who was the son of Bāṇabhaṭṭa, the famous court poet of Harshavardhana of Kanauj. Bāṇa's *Kādambarī* (kāvya) is said to have been left incomplete at the time of his death. So, Bhūshaṇa (kavi), his son, completed the latter part of the *kādambarī.*[2] From the peculiar

1. *Inscriptions In the C.P. & Berar*, pp. 97–99ff.

2. *History of Sanskrit Literature*, (Calcutta University), Vol. I, pp. 229-32ff.

usage of language in the inscriptions of Tīvaradeva, we observe that the style must have been borrowed from Bāṇabhaṭṭa's works Some inscriptions of the time of Bālārjuna Mahāśivagupta contain verses composed with *anuprāsa* and *yamaka* which style was popular in the Post - Bāṇa period. So, it is not improbable to suggest that further research may flash some new light on the points how far the court poets of the Pāṇḍava kings of Sirpur were influenced by Bāṇabhaṭṭa's style and whether the poet Bhūshaṇa is in anyway connected with the family of the poet Bāṇa.

NO. F.

SOME UNPUBLISHED INSCRIPTIONS OF THE GANDHESWARA TEMPLE AT SIPRUR

Hira Lal gives a list of six stone inscriptions, found in the temple of Gandheswara at Sirpur.[1] Out of these six the second, third and fourth inscriptions are same as our Nos.15, 11 and Supplementary 'D' respectively. Regarding the 1st. 5th and 6th of his list, we get no scope to re-produce their texts as they are not available at present. Hira Lal's description being the only source of our information is quoted hereunder :—

The 1st Inscription

"The one which specifically mentions the name Gandheśvara is built into the plinth (on the right side as you enter). It records the arrangement made for the offerings of flowers for the *pūjā* of Gandheśvara by one Jejuraka, a subject of prince Śivagupta in whose kingdom pious people lived These were to be supplied by *mālīs* of Navahaṭṭa[2] (new market). The latter may have been a quarter of Sirpur, if not a separate village."

The 5th Inscription :

"The fifth one is a pillar bearing inscriptions on 3 sides. They are long records, but much mutilated. In the fourth line of the northern face occurs the name of Śivagupta, and further on it is stated that he obtained the title of Bālārjuna by his skill in the use of arrows by which he killed his enemies. In line 14, Śrīpurī is mentioned, and in

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1. *Inscriptions in C. P. & Berar*, pp 98-99ff.

2. For Navahaṭṭa, see Nos. 11 and Supplementary 'D'.

line 20, Śrīmaṅgala,[3] who was apparently the composer of the record. The latter may be identical with the Sumaṅgala of the 3rd inscription noted above (Vide No.11). The western face is too much worn to give any information. The eastern face mentions Śivagupta and Bālārjuna in lines 4 and 5 respectively".

The 6th Inscription :

"The sixth inscription is on another pillar opposite to the one described above. On its western face, there is a very long record of 54 lines in small letters. It is very much worn. It appears to be a grant of a village, as the word *grāmo* occurs in line 40 and at the end there are imprecatory verses. The inscription on its western face is as bad, and the only name that can be made out is Bālārjuna in line 5".

Apart from these unpublished inscriptions, Gen. Cunningham speaks of another inscription in his list number[4] 'F', which was "taken from the great Surang mound at Sirpur and is now in the Raypur Museum". No eye-copy of this epigraph is given.

3. He is also called Sumaṅgala (see Nos. 7, 8 and 11 above). He was the son of Tāradatta. It is interesting to note here that the name of Srī Maṅgala is known from the *Kavya-prakaśa* of Someśvara as a commentator of the Nāṭyaśāstra *(His. Sams. Lit.* Vol. I, p. 525 n.)

4. *A. S. I.* Vol. XVII, pp. 27 ff.

NO. G

SOME VOTIVE INSCRIPTIONS IN THE TEMPLE OF RĀJIVALOCHANA AT RAJIM.*

1. On a pillar
   (a) श्रीविदेशादित्य
   (b) [श्री]मन्त' विदेश
   (c) उद्भिन्न

2. (a) श्रीपूर्णादित्य
   (b) •उद्भिन्नचण्ड

3. (a) श्रीपूर्णादित्य

4. (a) सलोणतुङ्ग
   (b) श्रीमालादेवि

5. (a) सलोणतुङ्ग

6. (a) श्रीमालादेव(वि)

7. (a) चण्डास्वस्फथ(च)ण्ड

8. (a) ग्रावकराधवल'

9. (a) श्रीभगवति

10 (a) श्रीरत्नपुरुषोत्तम

11 (a) श्रीलोकवल**

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* The litho-print of these stone inscriptions is given by Gen. Cunningham in *A.S.I.R.* Vol. XVII, pl. X. The author has deciphered them from the litho-print.

** This inscription is in the Rāmachandra temple of the same locality.

Historical Notes.

I. THE PĀṆḌUVAMŚI KINGS

We are introduced to the name of Pāṇḍava dynasty by Bahmani plates of Bharatabala (No. 2), who used the title of *mahārāja* and ruled over the country of Mekala, identified with the modern Maikal range that connects a link between the Vindhyas and the Satpuras and stretches from the Khairagarh to Rewah in Madhya Pradesh.[1] According to some *Purāṇas*, Mekala is a range of mountains in Gandwana, not far from Nagpur. The *Padmapurāṇa*, the *Harivaṁśa* and also Hemachand [illegible] that range of mountains as the fountain-head of two important rivers, namely the Son and the Narmadā.[2] In the *Amarakosha,* the Narmadā is called the daughter of the Mekala Mountain. In that range of mountains, there is a sacred place called Amarakaṇṭaka which is an important seat of Śaivism. Scholars have identified it with the Āmrakūṭa, mentioned by *Mahākavi* Kālidāsa in his *Meghadūta-kāvya.*[3] According to the *Skandapurāṇa*, the first fall of the Narmadā, known as the *Kapiladhārā*, appears on the same hill.[4] That is also a place where the Hindu pilgrims perform the annual ceremony *(Śrāddha)* in honour of their *Pitṛs*. Varāhamihira places the people of Mekala

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1. *I. H. Q.* Vol XXI, P. 3.0 f.
2. The *Padma P., Svarga-khaṇḍa, Ādi*, Ch. 6; the *Harivaṁśa*, 228; and Hemachandra. Hira Lal says that according to a legend, the origin of the Son and the Narmadā is assigned to "two tears dropped by Brahmā, one on either side of the Amarakaṇṭaka-range". (vide *E. I.* IX, P. 344 f.)
3. Vide the *Meghadūta*, Canto 1, Vr. 17. We are inclined to identify Kālidāsa's Amrakūṭa with the modern Amarakoṭa of the district of Koraput in Orisaa.
4. The *Skanda P., Revā-khaṇḍa*, Ch. 21 ff.
5. The *Vishṇu-Saṁhitā*, Ch. 75 f.

along with the Kirātas, the Vahirantas, the Śailajās and the Pulindas.[6] But, the *Padmapurāṇa* places them (the people of Mekala) among the Utkalas, the Chedis, the Daśārṇas and the Kukurās. The relevant verses in the said Purāṇa is quoted below : –

"मेकलान् उत्कलान् श्चेदीन् दशार्णान् कुकुरानपि"

X X X

"उत्तमाश्च दशार्णाश्च मेकलाश्चोत्कलैस्तथा"[7]

We get the following verse from the *Matsya Purāṇa* .—

"मालवाश्च करुषाश्च मेकलाश्चोत्कलैस्सह[8]
उत्तमर्णा- दशार्णाश्च भोजाः किष्किन्दकैः सह ।
तोसला- कोसलाश्चैव त्रैपुरा-श्चैदिकास्तथा
तुमुरास्तुम्बुराश्चैव षट्सूरानिषधैः सह ॥"[9]

The *Vāyu Purāṇa* also repeats the same. Those who lived in the country of Mekala possessed such a wonderful consummating power of military skill and ability that they could offer a formidable resistance to the great hero Karṇa of the Mahābhārata-fame.

According to Gen. Cunningham, "after the Kailakila Yavanas, come three Bahlikas, who, with Pushpamitra and Patumitra and others, will reign over Mekala. Now Mekala is the name of the mountain range in which the Narmadā rises. Hence, the river goddess is called

6. "मेकल- किरात-किटका-वहिरन्तः शैलजाः पुलिन्दाश्च..." Vide the *Bṛhat-Saṁhita* with the commentary by Bhaṭṭapāla, Vijayanagar Sams. Series Vol.X, pt. 1, 1895, p. 300 f.
7. The *Padma-Purāṇa. Adi-Khaṇḍa*, Vi, 36 In Govindanath Guha's *Laghu-Rāmāyaṇa*, we get the same passage (Please also see *E. I.* XXVII, p 135 f)
8. In the *Markandeya, Purāṇa* it is "केरलाश्चोत्कलैः सह"; in the *Vayu Purāṇa, it* is "रोकलाश्चोत्कलैः सह"; and in *Brahmaṇḍa, Matsya, Vāmana* and *Vāyu*, it is "मेकलाश्चोत्कलैः सह" (Vide F. E. Pargiter's *The Purāṇa Text of the Dynasties of the Kali–Age*)
9. The *Matsya P.* 113, 52-3 f.

Mekala Kanyā or 'Mekala's daughter'. The Mekalas, therefore, would have possessed the northern par's of the districts of Chhatisgarh. These Mekalas, it is said, would be 7 in number, and the kings of Kosala 9. The Vāyu Purāṇa, however, calls these kings of Kosala *Meghas* "strong and sapient.' After this, Cunningham gives a list of kings, who, according to his theory ruled from A. D. 325 - 475 in the Pāṇḍava dynasty (Vide *A. S. I. R.* Vol. XVII, pp. 94-5 ff)

According to Dr B C Law, the Mekalas happened to be "a small tribe inhabiting the tract of country comprising the modern Amarakaṇṭaka hill and th surrounding region".[10] Dr. B. Ch. Chhabra says that the country of Mekala was divided into at least two provinces namely *Uttara-Rāshṭra* and *Dakshiṇa Rāsṭra;* and that the Son in its upper reaches within the Ex-State of Rewa, possibly formed a boundary-line between the two; and the whole of Mekala comprised the south-eastern part of Rewa, "portions in the north of the Bilaspur District and some area in the east of the Mandala district" in Madhya-Pradesh.[11]

In that country of Mekala, there ruled a line of kings who belonged to the dynasty of the Pāṇḍavas a d used the titles of *Śri-Samanta* and *Mahārāja*, indicating their subordinate status. In spite of paucity of materials at our disposal at present to determine their overlord kings, it may not be wrong to identify them (the overlords) with the Imperial Vākāṭakas on the basis of the geographical position of the country of Mekala.

Nos. 1 and 2 inscriptions disclose the names of the kings *e. g.* Śrī-*Sāmanta* Indrarāj and Śrī-*Mahārāja* Bharatabala respectively. These two inscriptions were discovered from the district of ilaspur and the Ex-State of Rewa in Madhya-Pradesh. Palaeographically, both the

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10. The *Vāyu P.*, XIV, 132-3 ff.

11. *E I.* XXVII, p. 138 f.

inscriptions belong to the same period, *i.e.* about the sixth century A.D.[12] So much so, it is quite probable that they lived some time after the Vākaṭākas had lost their suzerainty in Madhya-Pradesh which country eventually passed to the hands of the Nalas the Rāshṭrakūṭas and finally to the so called Śarabhapuriyans and the Kālachuris.

Nos. 1 and 2 offer no clue to determine that Indrarāja and Bharatabala belonged to one and the same family. No.1 indicates neither the name of the family to which its donor, Indrarāja, belonged nor the place where he ruled. But, in the case of Bharatabala, in No.2, we find that he was a king of Mekala and belonged to the Pāṇḍava dynasty. There is, however, a clue left in these two charters to establish a link between their donors. It is the name of the *Suvarṇakāra* Īśvara who happened to be the father of the braziers in both the inscriptions, namely Droṇāka, son of *Suvarṇakāra* Īśvara in No 1 and Mil iraka, son of *Suvarṇakāra* Īśvara, in No 2. Apart from this, since Indrarāja is a familiar name among the Pāṇḍava kings and both the inscriptions are discovered from the same locality, it is quite probable that Indrarāja and Bharatabala belonged to one and the same family. The royal pedigrees, recorded in this pair of inscriptions, are quoted below :—

Pedigree in No. 1

1. Śailendranātha (?)
2. *Śrī-sāmanta* Indrarāja

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12. Please refer to the *Palaeographical chart No. 1* where we have shown the scripts used in No.2 in comparison with the alphabates in the Petul (Madhya-Pradesh) plates of Samkshobha of Parivrājaka family who issued his charter in the Gupta-year 199 or A. D. 519 (Vide *E. I.*, VIII, p. 286).

It is to be noted here that an unknown family who used the title of *maharaja* and ruled over the country from Suvarṇa-nadī (Suvarṇapura ?) used the *Gupta-Samvat* 282 (A. D 602) when the Gupta supremacy had probably disappeared from this tract. For Bhīmasena's grant, please see our supplementary No A above at page-281.

Pedigree in No 2.

1. Jayabala
|
2. Vatsarāja m. Droṇabhaṭṭārikā
|
3. *Mahārāja* Nāgabala m. Indrabhaṭṭārikā
|
4. *Mahārāja* Bharatabala* m. Lokaprakāśā

Mahārāja Bharatabala married a queen named Lokaprakāśā who was born in Kosala, most probably in the royal family of that country. Some matrimonial alliances thus existed between the kings of Kosala and Mekala in or about the sixth century A.D These families formed a group of vassals under the contemporary Vākāṭakas.[13]

The Bālāghat plates of Pṛithivīsena (II)[14] records that the *Vākāṭaka-Mahārāja* Pravarasena (II)'s son, Narendrasena, was the overlord of Kosala, Mekala and Mālava. The relevant passage in that record, in lines 25-35, runs as follows :—

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* On a pillar of the Rāmachandra temple at Rājim, a name Srī Lokabala is incised in the characters of the 8th century A.D. (See Cunningham's *A.S.I.* Vol. XVII, Pl. X-II). We cannot say if he (Srī Lokabala) belongs to this family.

13 We are not aware of any Gupta-supremacy over the vassal kings of Chhatisgarh although, according to the Arang plate of Bhīmasena (II) of some unknown family, the *Gupta Samvat* was used (Vide *E.I.* IX, P. 342 f). Mahārāja Bhīmasena issued his grant in *Guptānam Samvatsare Sate 200 80 2* which is equal to 282 Gupta-year, corresponding to A.D. 6[?] We are not aware at present if the family of Bhīmasena had any connection with the contemporary Sarabhapuriyans of Kosala. who ruled over that country from Srīpura (Sirpur), not far from Arang, wherefrom the copper-plate of Bhīmasena (II) was discovered. From this inscription we get the name of a river (?) as Suvarṇa-nadī which is identified by Hira Lal with the river Son. But, we think, it must be a local river in Chhatisgarh, and probably a tributary of the Mahānadī, the principal river of that locality.

14 *E.I.* IX, pp. 271 ff.

"वाकाटकानां महाराज श्रीप्रवरसेनस्य सूनोः पूर्व्वाधिगतगुण[वि]श्रा[सा ?]-दण्हृतवंशश्रियः कोसल-मेकल-मालवाधिपतिरभ्यर्चितशासनस्य प्रतापप्रणतारिशासनस्य वाकाटकानाम्महाराजश्रीनरेन्द्रसेनस्य सूनो कुन्तलाधिपतिसुतायां महादेव्यां अज्झितभट्टारिकायामुत्पन्नस्य तेजत्तमासन्निधानभूतस्य द्वि(नि)मग्नवंशस्योद्धर्त्तुः वाकाटकानां परमभागवत-महाराज श्रीपृथिवीसेनस्य...................... ...... ।"

While editing the Bahmani plates of Bharatabala (No. 2), Dr. B. Ch. Chhabra suggests that the contents of the eleventh stanza of the inscription "contains a veiled reference to his (Bharatabala's) over-lord, Narendra, that is the Vākāṭaka monarch Narendrasena".[15]

After Narendrasena, some unknown calamity enshrouded the kingdom of the Vākāṭakas. So, Pṛthivīshena II son of Narendrasena, "raised his family twice sunken".[16] Subsequently, some Vākāṭaka kings attempted to regain their lost suzereignty, but in vain. For example, in a fragmentary stone inscription of the Ajantā cave, mention is made that a latter Vākāṭaka king, Harishena, made some conquests over Kaliṅga and Kosala.[17] But, that conquest gained no benifit in reviving the Vākāṭaka supremacy over the country of Kosala, although Harishena boasted that the king of Kosala was one of his feudatories.[18]

The Nala kings of Pushkarī, who captured the capital Nandivardhana, from the possassion of the Vākāṭakas, seem to have subjugated a portion of Kosala. It is corroborated from Rithapur plates of the Nala king Bhavattavarman who proclaimed a charter from Nandivardhana.[19]

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15 *E I*, XXVII, P. 137 ff.

16 *Bhandarkar's List* : No. 1708 *(E I. Appx.* XX, P. 241.)

17 *Bhandarkar's List* : No. 1712, See also *Ins Or.* Vol. I, pt. ii, pp. 109-10 ff.

18 *A.S.W.I.*, Vol. IV. P. 124 f.

19 *Ins. Or.* Vol. I, pt.II, pp. 109-10 ff and *E.I.*, XIX, pp. 100-4 ff. It is necessary to state that according to Poona plates of Prabhāvategupta, a Vākāṭaka grant was issued from the city of Nandivardhana *(E.I.* XV, P. 41 f). Thus, it is clear that the city of Nandivardhana was transferred to the Nala kings from the Vākāṭakas.

According to V. V. Mirashi, the Vākāṭakas probably "shifted their capital to Padmapur in the east, where they had the support of their royal feudatories, the Kings of Kosala (Chhatisgarh) and Mekala"[20] But, we believe that immediately after some Nala kings achieved victory at Nandivardhana, the Vākāṭakas lost all their holdings from Kosala, which had eventually passed to the hands of the Śarabhapuriyans. Afterwards, the Rāshṭrakūṭa kings of Vidarbha captured Nandivardhana when the Nalas lost their sovereign right over that territory sometime after the reign of the last known Nala king, Vilāsatuṅga, who is supposed to be a contemporary of Mahāśivagupta Bālārjuna of Pāṇḍu family[21] That was the precise time when some tough fights started among a few disruptive forces in Kosala and in the neighbouring States.

It is not out of place to mention here that the great Chālukyan monarch, Pulakeśin (II) of Bādāmi claims to have terrorized the kings of Kaliṅga and Kosala by conquest over their kingdoms. In this connection we quote the following verse from his Aihole-*Praśasti* .—

"अभवन्नुपजातभीतिलिङ्गा
यदनीकेन सको[स]ला कलिङ्गा:"[22]

If Dr. Kielhorn's interpretation regarding Pulakeśin's victory over Kaliṅga and Kosala is correct, we have to presume that the early

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20. *E. I.*, XXII, p 210 f

21. In Rajim stone inscription of the Nala king Vilāsatuṅga, we find that the engraver is one Durggahastin, son of Jalahastin (Vide XXVI, pp. 49-58 ff and *Ins. Or* Vol. I, pt. ii, pp 98-102 ff). In No. D. (Supplementary), pp. 299 above, the engraver is a son of Durggahastin who lived in the time of Bālārjuna. If the Durggahastin of both the inscriptions is identical, then it is quite clear that the Nala Vilasatunga is a contemporary of the Pāṇḍuvaṁśi Mahāśivagupta Bālārjuna, the grand nephew of Tīvaradeva. According to Gen. Cunningham, the Rajim inscription of Vilāsatuṅga was incised in the 8th or 9th century A. D. (*A. S. I*, Vol. XVII, p.7). R D. Bhandarkar assigns him to the middle of the 8th century. But, V. V. Mirashi attributes to about 700 A. D. (*Ins. Or.* Vol. I, pt. ii, pp. 102 ff)

22. *E I* , VI, p. 4 f. For further details, please see *Ins Or*, Vol. II, pp.332 f.

Gaṅga kings of Kaliṅga and the Śarabhapuriyan kings of Kosala were the targets of that Chālukyan expedition. Such a sweeping raid over these territories did not stamp any permanent victory, although the same led to a lot of trouble in the country of Kosala. During that time, the Śarabhapuriyan kings were completely wiped out from the picture and their place was substituted by the Pāṇḍuvaṁśis. Might be that that change of the overlordship in Kosala was the outcome of the weakness ensued after the memorable attack of Pulakeśin II on that country

From No. 2 above, it is known that some matrimonial alliance was established between the Pāṇḍava kings of Mekala and the kings of Kosala (Śarabhapuriyans). After Mekala was captured by the Vākāṭakas, the Pāṇḍavas appear to have lost holdings of that region and took shelter in the dominion of the Sarabhapuriyan kings. According to Sarangarh plates of Mahāsudevarāja, son of Mahādurggarāja,[23] a Pāṇḍava king called Indrabala lived under him being bestowed with the titles of Śrī-*Mahāsāmanta*, *Sarvādhikārādhikṛta* and *Dūtaka*. The relevant passage in that inscription runs as follows: –

"सर्व्वाधिकाराधिकृत-श्रीमहासामन्त-इन्द्रबलराजभ्रात्र दूतकः·········"

Before dealing with the chronology of the Pāṇḍavas and the Śarabhapuriyan kings of Kosala as well, we like to make out a brief survey of some political events which caused the downfall of certain royal families in that locality.

While writing a note on Kurud plates of Narendra, son of Śarabharāja, Dr. D. C. Sircar suggests that these kings of Dakshiṇa-Kosala lived as subordinate kings under the Imperial Guptas.[24] His theory is based on a hypothetic piece of information, namely that the term *Parama-bhaṭṭāraka-pāda* has been used in that inscription refering to the Guptas. Although this term is not indicating the status of only

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23. *I. H. Q.* Vol. XXI pp. 294–5 ff.

24. *E. I.*, XXXI, pp. 167-8 ff.

the imperial Guptas, we cannot set aside his suggestion as ingenious and conjectural for the reason that the Gupta king Bhānugupta's subordinate *Mahārāja* Goparāja, who, according to Eran Pillar inscription, was killed by the Hūṇa king, Mihirakula, in or about A. D. 510, happened to be the maternal grandson of Śarabharāja, [25] the supposed father of Narendra of Kurud plates. [26] Immediately after Bhānugupta, the Imperial structure of the Guptas began to decline. Soon after this, the Vākāṭakas got a firm holding over the Vindhyan regions as well as the country of Dakshiṇa Kosala. But, their sovereignty in Kosala hardly last long A major portion of their land was captured by the Nala kings of Pushkari as well as the Rāshṭrakūṭas of Vidarbha We have already stated that the town of Nandivardhana, the capital city of these kings, passed to the hands of Bhavattavarman. [27] Then again, the same capital was captured by the Rāshṭrakūṭa king Sāmirāja whose Nagardhana plates were issued from that city. [28]

On palaeographical grounds, we have to conclude that Pravarasena (II) and Bhavattavarman of the Vākāṭaka and Nala dynasties respectively flourished almost in the same period, *viz.* the seventh cen-

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25. "गोपराजः सुतस्तस्य श्रीमान् विख्यातपौरुषः ।
शरभराज दौहित्त : स्ववंशतिलकोऽधुना ॥
श्रीभानुगुप्तो जगतिप्रवीरो राजा महान् पार्थसमोतिशूरः ।
तेनाथ सार्द्धन्त्विह गोपराजो मित्रानुवत्यारकिलानुयातः ॥"
(Vide *C I.I*-, Vol. III, pp. 92-3 ff.)

26. Narendra is assigned to the sixth century A.D. The identification of Sarabha with the maternal grandfather of Goparāja of the Eran inscription is also supported by Dr. D. C. Sircar in his note (*E. I.*, XXXI, p. 104 f.)

27. *E. I.* XIX p. 100 f.

28. *E. I* XXVII, pp. 1-11 ff. Most probably, in the time of the Nalas and Rāshṭrakūṭas, the Chhatisgarh region was separated from Nandivardhana and formed a separate kingdom.

tury A. D. After the downfall of these royal families, the Rāshṭrakūṭas of Vidarbha held sway over a major portion of the Vākāṭaka land, while at the same time, the Śarabhapuriyan kings possessed the sovereignty of Kosala (Chhatisagarh). All these transfer of powers should have been taken place about the beginning of the seventh century A D. The Śarabhapuriyan kings used a similar type of box-headed characters in their inscriptions which we notice in the epigraphs of Pravarasena (II) and Bhavattavarman. This type of characters continued in Kosala up to the time of Mahāśivagupta Bālārjuna of the Pāṇḍava dynasty.[29]

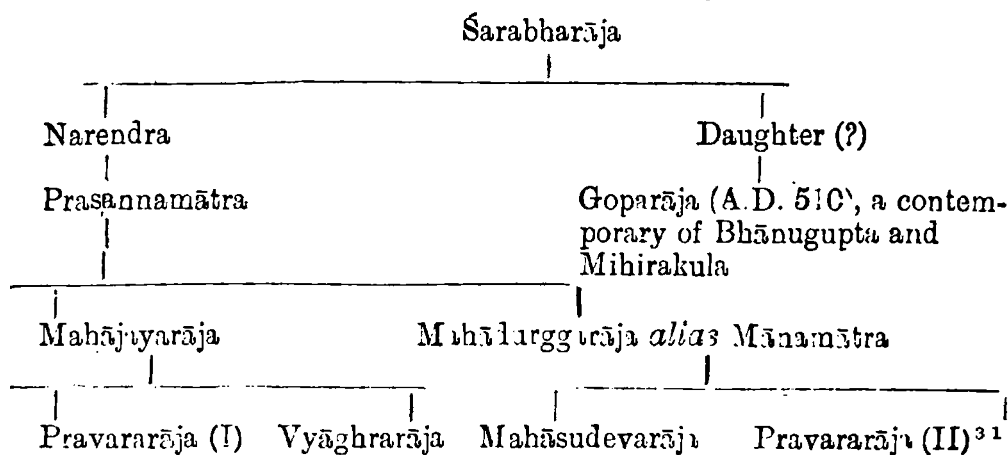
If Goparāja (A. D. 510) of the Eran inscription as stated above, happens to be the maternal grandson of Śarabharāja, identical with the grand-father of Prasannamātra of the following genealogical table, then it is quite plausible that Prasannamātra, grandfather of Mahāsudevarāja, should flourish almost in the same period when Goparāja lived, *i. e.* in A. D. 510. So, if Śarabharāja, father of Narendra, is identical with the maternal grandfather of Goparāja (A. D 510), then Mahāsudevarāja should be assigned to the middle or the second half of the sixth century A. D. He was succeeded by Pravararāja (II) after whom the country of Kosala passed to the hands of Tīvaradeva. If we leave a margin of about thirty years between the end of the reign of Mahāsudevarāja and the year of accession of Tīvaradeva, then the latter should be assigned to the close of the sixth century A. D. This period for Tīvara does not suit well in consideration of another important factor, namely the time of his contemporary Śailodbhava king, Dharmarāja, who was a grandson of Mādhavarāja of the *Gupta-era* 300 or A. D. 619-20 [30] and, therefore, lived atleast towards the end of the 7th century A. D.

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29 It is significant to note here that all inscriptions of the time of Mahāśivagupta Bālārjuna, written on copperplates, are in the box-head type while all incised on stones are in the Kuṭila type of the latter-medieval character.

30. *E. I.* VI, pp. 143-6 ff.

The Genealogical Table of the Śarabhapuriyan Kings



As state hitherto, one Indrabala lived under the Mahāsudevarāja as his *mahāsāmanta sarvādhikārādhikṛita dūtaka.* Identically, he is the grand-father of Mahāśiva-Tīvaradeva of the Pāṇḍava dynasty. According to Kauvatala plates,[32] Mahāsudevarāja issued a charter from his residence at Śrīpura, identified with the modern, Sirpur. He was a *paramabhāgavata* and used an emblem containing the figure of Gaja-Lakṣhmī,* who stands on a full-blown lotus being sprinkled with water over her head by two elephants from either sides A similar figure is also found on the seals of some copperplate inscriptions of the latter Somavaṁśī kings of Kosala, the descendants of the Pāṇḍava kings. (Vide Nos 16, 18, 19, etc.).

In Sirpur plates of Mahāsudevarāja,[33] it is recorded that in his 7th regnal year, one respected person, named Nanna, who previously

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31. We are not sure to assign Pravararāja (II) as the son of Mahā-sudevarāja. But, it is presumed that he came to the throne after the latter. (Vide *E. I.* XXXIV, pp. 45-50 ff.)

32. E. I. XXXI, pp. 314.-6 ff.

* The figure of Gaja-Lakshmī seems to have become so popular as to have been used on the royal seals of the Chandrādityas of Jejā-bhukti (*E. I.* XVI, pp. 9-15) and the Haihayas (*E. I XII*, pp. 205-17 ff.) of the latter age.

33. *Mahākosala Historical Society's Papers,* Vol. II, P. 43 f. and *E. I.,* XXXI, pp. 314.6 ff.

issued a charter to some Brāhmaṇas was favoured by him in confirming the said grant. It shows that Indrabala and his son, Nannarāja, lived as *subordinate vassal officers* under Mahāsudevarāja at Śrīpura till the end of the reign of the latter's successor, Pravararāja (II). While editing the Sirpur plates, Mr. S. L. Katare of Nagpur says that "Nanna who had formerly granted the village, and which grant was being confirmed by Mahāsudevarāja by the present charter, cannot be satisfactorily identified. The respectful manner in which he is spoken of in the record shows that he was of some consequence". Further, he suggests that he might be a predecessor of Mahāsudevarāja or an officer.[34] We think that he (Nannarāja) was only an officer like his father Indrabala.

Atleast two headquarters, if not more, were under the possession of the Śarabhapuriyan kings in Kosala. They were known as Śarabhapura and Śrīpura. The latter, situated on the banks of the Mahānadī, at a distance of about 40 miles to the N E. of Raypur, was the main headquarter of the Śarabhapuriyan kings, which afterwards passed to the hands of the Pāṇḍuvaṁśi kings. Śarabhapura has not yet been identified although according to Mr. Sten Konow, it is probably the same as the modern Sarabhavaraṁ of the East Godāvarī District.[35] Hira Lal says that "the kings of Sirpur appear to have been ousted by the kings of Śarabhapura······ The inscriptions of the latter have been found in the country round about and in close vicinity of Sirpur, *viz.* at Āraṅg, Raipur, Khariār and Sāraṅgarh which enclose Sirpur from all directions, north, south, east and west.[36] Mr. Venkayya, in his editorial note, writes that "Mahāsudeva of Śarabhapura has been assigned by Mr. Hira Lal to about the 8th century (vide *E.I.*, IX, P. 283). Tīvaradeva, Prof. Kielhorn has assigned without hesitation to the middle of the 8th century. If these two approximate dates are

34. *E.I.* XXXI, P. 105 ff.

35. *Ibid.* XIII, P. 108 f. There are villages called Sarabhavaram in several districts of Andhra Pradesh, *viz.* in E. Godāvari, Krishnā and Visakhapatna.

36. *Ibid.* XI, P. 186 f.

correct, the usurpation by the Śarabhapura kings would have taken place at a time when the Sirpur kings must have been pow:rful". But actually, Mahāsudevarāja, cannot be assigned to a date latter than the seventh century A. D. in consideration of some relevant points which we will discuss lateron.

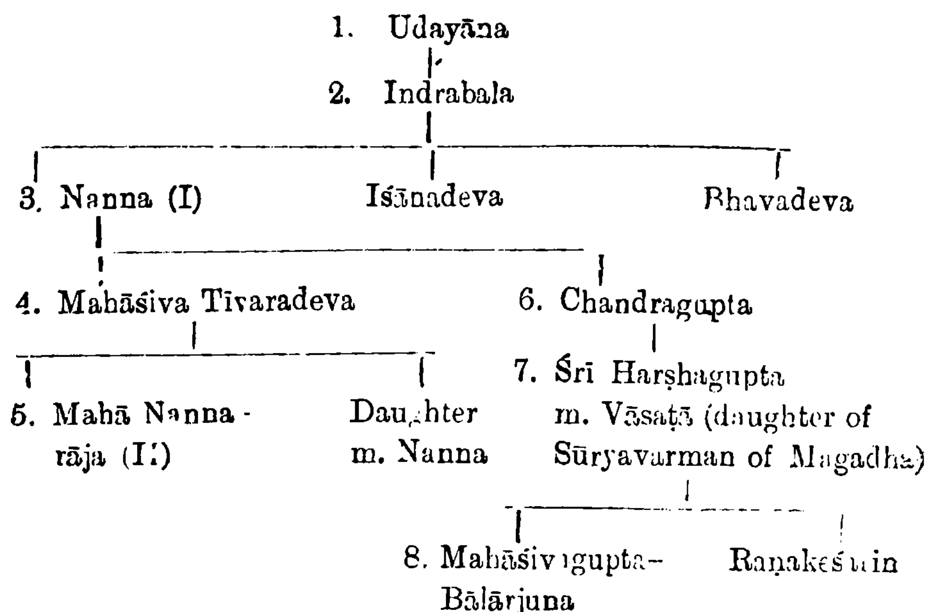
We are sure of the fact that the capital of Śrīpura was occupied by the Pāṇḍuvaṁśi king, Mahāśiva Tīvaradeva, only after the downfall of the Śarabhapurian king Mahāsudevarāja or his immediate successor Pravararāja (II) who happened to be .the masters of his (Tīvara's) grandfather, Indrabala and father Nannarāja. We have already stated that the Pāṇḍuvaṁśi kings were matrimonially related to the contemporary kings of Kosala, which fact is known from No. 2. Therefore, it is difficult to predict, whether Kosala passed to the hands of the Pāṇḍuvaṁśi kings by ordinary course of succession or by usurpation. Be that as it may, a short while after Mahāsudevarāja, the entire country of Dakshiṇa-Kosala passed to the hands of Mahāśiva-Tivaradeva who was the son of Nannadeva and grandson of Indrabala. We are in possession of only three copperplate charters (Nos. 3-5) of this king (Tīvara) where the following epithets, disclosing his suzereign status over Sakala-Kosala, is recorded in the following terms :—

"........श्रीमदिन्द्रबलसूनोरलङ्कृतपाण्डुवंशस्य
श्रीनन्नदेवस्य तनयः प्राप्तसकलकोशलाधिपत्यः[37]
स्वपुण्यसम्भारपशमिताशेषजगदुपद्रवः स्वप्रज्ञासूची-
समुद्धृताखिलकण्टकः परमवैष्णवो मातापितृ-
पादानुध्यातः श्रीमहाशिवतीवरराजः......"[38]

37. According to Dr. Fleet, Tīvara is an adopted son of Nanna (*C.I.I.*III, P. 293.)

38. See Nos. 3, 4 and 5)

The genealogical table of the Pāṇḍuvaṁśi kings of Kosala, as given by Mr Lal Chandra Jain of Raipur[39] with addition of Tīvara's daughter and Raṇakeśarin, whom he omitted from his list, is given below :—



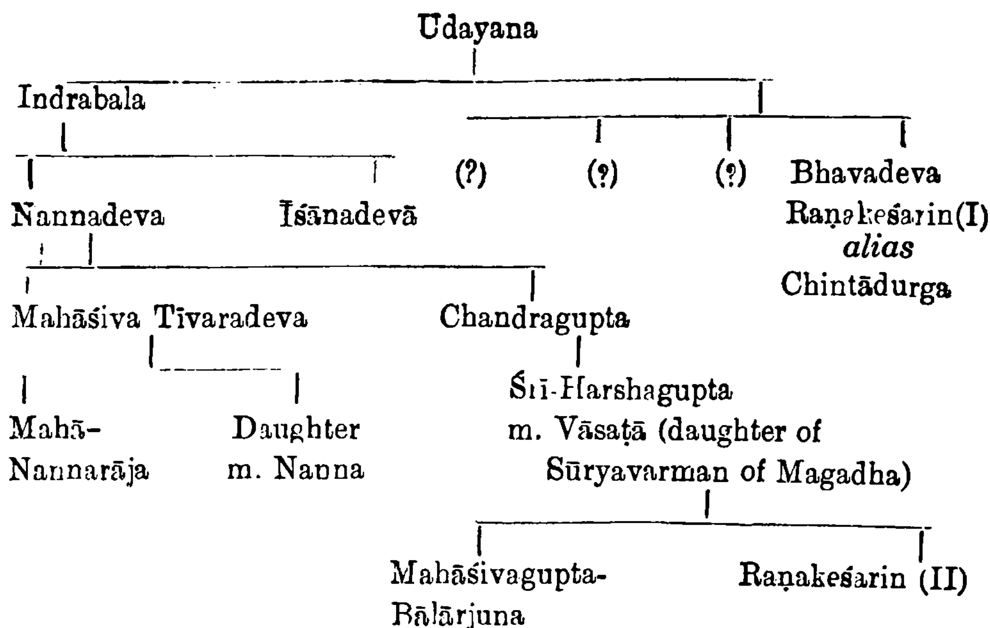
This table differs, to certain extent, from the genealogy given by Hira Lal[40] which seems to have been copied by Mr. Mirashi[41] later on. We give in the next page the genealogical table adopted by them :—

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39 *E.I* XXXI, P 220 f. Udayana was supposed to be a Savara king by old scholars who relied on a faulty reading of lines 2 and 3 in No. 15 as "आसीदुदयनोनाम नृपः श्रीसवरान्वयः......" for "आसीदुदयनो नाम नृपः शशधरान्वयः......" So, Dr. Fleet writes that it seems extremely probable that this Savara king or chieftain Udayana is the one who was conquered, captured and released again by the latter Pallava king Pallavamalla Nandivarman" (Vide *C.I I.*, Vol III P 293 f.)

40. *Inscriptions in C. P. and Berar* (2nd edition) P. 103 f.

41. *E I.* XXII, P. 18 f.



Nos 3, 4 and 5 belong to Mahāśiva Tīvaradeva who issued all his grants from Śrīpura and they record his regnal years as 5, 7 and 9. In two inscriptions (Nos. 4 and 5), the engraver is Voppanāga, son of Srottranāga, the *akshaśālin*. In No. 5, we get the name of his son in-law as Nanna who happened to be a 'प्रियजामातृ (a beloved son in law) and granted leave to use the '*Pañchamahāśabda*' (the five great sounds).[42]

Tīvaradeva was a *parama-vaishṇava* and used the emblem of *Garuḍa*, depicted with the head of a man and the body of a bird, with the wings expanded being possessed of human arms hanging over from the wings. The royal seal also contained the vaishṇavite symbols of *Śaṅkha* and *Chakra*.[43] In each of his records, he used the title of '*Sakala-Kosalādhipati*' (lord of all the Kosala country); but in No 6, his son, Mahā-Nannarāja, entitled him as the supreme lord of Kosala and Utkala. Evidently, he acquired the country of Utkala some time

42. For some details regarding the 'five great sounds' (Pañcha-mahāśabda), please see *I.A.*, Vol. V, p.p. 251 and 354-5 ff.

43. *C.I.I.*, Vol. III, p. 292 ff.

after his nineth regnal year; because in No. 5, we find no such title which we get from No. 6 as quoted below :

"स्वभुजबलपराक्रमोपार्जित–सकलकोसलोत्कलाधिपत्यप्राप्तमाहात्म्य........"

Now, the question is which portion of the country was known as Utkala in or before the seventh century A.D. The first known epigraphical evidence, relating to Utkala deśa, is the Midnāpur plate of Somadatta who was a Śrī *Sāmanta* (vassal-king) under Śaśāṅka (of Karṇasuvarṇa).[44] He governed the provinces of Daṇḍabhukti and Utkala deśa on behalf of his over-lord Śaśāṅka. ("सहितामुत्कलदेशेन दण्डभुक्तिं प्रशासति") Therefore, it goes without saying that the two provinces, Utkala-deśa and Daṇḍabhukti were situated side by side, so that Somadatta could rule over these two provinces from a single head-quarter. The geographical position of Daṇḍabhukti is known from different sources as a territory lying in the modern district of Midnāpur, in between Bengal and Orissa.[45] Since the coastal districts of Orissa, to the south of Daṇḍabhukti, namely Balasore, Cuttack, Puri and Ganjam, were within the territorial limits of Toshali in the 7th and 8th centuries A.D., there is no gain saying that Utkala extended over all or any part of these districts. As such, we have to identify the present districts of Mānbhum and Southern Bāṅkurā in West Bengal, Siṅgbhum in Bihar and Mayurbhañj in Orissa with Utkala-deśa of the time of Somadatta who ruled over that province on behalf of Śaśāṅka. In the time of *Mahākavi* Kālidāsa,[46] the Utkalas lived somewhere near the banks of the river Kapiśā which has been identified with the modern Kasāi in the West Bengal.[47] In the *Raghuvaṁśa*, we get the following verse :—

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44. *J A.S.B.* Vol. XI, (1945), pp. 7-8 ff.

45. Dr. R. C. Majumdar's *History of Bengal*, Vol. I, p. 27 f.

46. The *Raghuvaṁśa*, Canto IV, Vr. 8.

47. In the opinion of Sri P. Acharya, the Kasāi is not so deep a river to be identified with the Kapiśā of Kālidāsa on which the emperor Raghu could march his vast army by constructing a bridge with huge elephants standing in a row in the water. Some scholars suggest that the modern Rupnarain may be identified with the Kapiśā of the *Raghuvaṁśa*.

"स तांत्तीर्त्वा कपिशां सैन्यैर्बद्धद्विरदसेतुभिः ।
उत्कलादर्शितपथः कलिङ्गाभिमुखं ययौ"

These evidences from epigraphy and literature clearly prove that in the time of Kālidāsa (the 5th century A.D. ?), the Utkalas lived near the river Kapiśā or the Rūpanārāyaṇa Therefore, we have no other alterhative except concluding that before the 8th century, *e.g.* before the commencement of the Bhauma-kara rule in Orissa, the country known as Utkala-deśa, was lying somewhere near the district of Midnāpur and on the banks of the river Kapiśā (the Kasāi or the Rūpanārāyaṇa).[49]

Utkala, which was a *deśa* according to the Midnāpur plate of Somadatta of the 7th century A.D. is recorded as a *maṇḍala* in the Adhabhara plates of Mahānannarāja (No. 6). It shows, that the system of administration in Utkala had undergone a change in the time of Tīvaradeva after he acquired that territory from Somadatta's successors.

The geographical position of Utkala, in the time of Tīvaradeva, is not known; but, its southern boundary is to be fixed somewhere at the upper course of the river Brāhmaṇi or in between the modern Jhārsugudā in Sambalpur district and Chakradharpur in Singhbhum (Bihar). So, it would be quite possible for Tīvara to run the administration of Utkala together with Kosala which extended roughly from the Rūpanārāyaṇa in Vaṅga as far as Veṅgi (Andhra) or the river Godāvarī.

Tīvara was not only a great hero, but also played an important role in the field of diplomacy. As soon as he got a scope to interfere in

49. Dr. D. C. Sircar identifies the country of Utkala of the time of Tīvaradeva with modern Orissa (vide *E.I.* XXXI, p. 220 f.). We are unable to accept his view for the reason that in no epigraphical record, known so far, Utkala is mentioned as a country covering any part of the coastal districts of Orissa. On the otherhand, these districts were known as Toshali, divided into two halves, *viz.* Uttara-Toshali and Dakshina-Toshali.

some internal affairs relating to the neighbouring kingdom of Kaṅgada, he did not miss the opportunity to participate in a civil war in that country. A line of Kṣhatriyas called Śailodbhava ruled over the kingdom of Koṅgada which touched the eastern borders of Kosala. We learn from their grants that, not only they possessed great prowess but also commanded high respect and glory. According to Yuan Chwang, that "country contained some tens of towns which stretched from the slopes of the hills to the edge of the sea As the towns were naturally strong, there was a gallant army which kept the neighbouring countries in awe, and so there was no powerful enemy······".[50]

Yuan Chwang's statement regarding the strength of the kings of Koṅgada who maintained an army "which kept the neighbouring countries in awe", speaks by itself that the contemporary kings of Kosala and Kaliṅga dared not proceed against the Śailodbhavas. During the time of Śaśāṅka, *i.e.* about A.D. 620, the status of Mādhavarāja, a king of Koṅgada, was not higher than a subordinate chief *(Mahāsāmanta)*; but, no sooner Śaśāṅka was vanguished at the hands of Harsha, his vassal Mādhavarāja, declared independence in or about A D. 625.[51] His son and successor was Ayaśobhita *alias* Mādhyamarāja, who had two sons namely Dharmarāja and Mādhava. After the death of Madhyamarāja, his second son Mādhava usurped the throne brushing aside the law of primogeniture. So, Dharmarāja, the elder brother, fought against him to establish his claim on the throne A tough battle was fought between the two brothers at a place called Phāśika.[52] In that battle, a great king named Tivara took the side of Mādhava who was defeated by Dharmarāja in the first battle. Later on, another battle was fought when Mādhava was crushed out together

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50. Watters' *Yuan Chwang,* Vol. II. pp. 106-7 ff.

51. For other details in this matter, please see *Ins. Or.*, Vol. I, pt. ii, pp. 258-9 ff.

52. A village named Phāśika is situated near Kodalā in Athagaḍa taluk in the district of Ganjam. It has been identified with Phāśika of the inscriptions of the Sailodbhava kings. (Kide *J.B.O.R.S*, Vol. XVI, pp. 120 f.)

with his supporter, Tivara, and fled to Vindhya-pāda[53] where he remained untill his death. The relevant verse is quoted below from the copperplate inscriptions of Dharmarāja.[54]

"राज्यं लब्ध्वैवदर्पादविगणितनयो माधवोऽज्येष्ठभावा-
देषादस्मादपास्त कृत विषममतिर्विग्रहे फाशिकायाम् ।
युद्धक्षोभेण भग्नः नृपतिवरमसौ संसृते स्तं वराख्यः
पश्चात्तेनापि सार्द्धं पुनरपि विजतो विन्ध्यपादेषु जीर्णः ॥"

The translation runs as follows :—

"Having got the kingdom by the right of primogeniture, he (Dharmarāja) had to banish Mādhava from his country, who was so proud as to not consider the science of politics and was of unbecoming mind to fight with at Phāśika. Mādhava, being then baffled and disappointed in this fight, resorted to the great king Tivara by name

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53. Vindhya pāda is identified with Kālañjar in Madhya-Pradesh. It is interesting to note here that according to Barah Copperplate (Vide *E I* XIX, pp 15 f), the Kālañjara-maṇḍala was in the Kānyakubja-bhukti which was included in the dominions of the Pratihāra Nāgabhaṭa II, along with whom Chandragupta of Pāṇḍu dynasty was defeated by the Rāshṭrakūṭa Govinda III. (Please see No. 56 note). Several years latter, the fort of Kālañjara, in the modern Banda district, was captured by the Kālachuri kings of Māhishmati-maṇḍala. Some South Indian branch of the Kālachuris used the title of *Kalañjara-pura-varadhiśvara*. (Vide *J.B.B.R.A.S.* Vol IX, pp. 330 ff.), and from this title of the latter Kālachuri kings, Mirashi thinks that the fort was under them since a remote age, although this prediction is not supported by any direct evidence from epigraphy (Vide *E.I.* XXVII, pp. 167–8 ff.)

54. (a) Nivina plates of Dharmarāja (*E I.* XXI, p. 34)
(b) Chandeśvara plates of -do- (*J K.H.R.S.* Vol. II, No. i, p. 59).
(c) Ranapur plates of -do- *Ins. or.*, Vol. I, pt. ii, pp. 218 ff.
(d) Bāṇapur plates of -do- (*E.I.* XXIX, p. 38)
(e) Puri plates of -do- (*J.B.O.R.S.* Vol. XVI, p. 176)
(f) Kondedde plates of -do- (*E.I.* XIX, p. 265)

and was again defeated with his ally; decayed at the place named Vindhya-pāda".[55]

From this account, it is quite evident that Tīvara, who was defeated by Dharmarāja and gave shelter to Mādhava at Vindhya-pāda"[56] is identical with the Mahāśiva-Tīyaradeva, the lord of Kosala.[57] Presumably, he was trying to expand his territory towards the east-coast. Although he was defeated at Kongada, he could gain his object after possessing the country of Utkala towards the last part of his reign.

Very probably, when he focussed his attention towards the political affairs, hostility with the Vishṇukuṇḍin kings of Veṅgi ensued. A contemporary Vishṇukuṇḍin king named Mādhavavarman, boasts that he captured the city of Trīvara (or Tīvaradeva) where he achieved joyful hearts of young damsels :—

"त्रिवरनगरभवनगतयुवती-हृदयनन्दनः"

(Ipura plates, *E.I* XVII, p. 336)

"त्रिवरनगरभवनगतपरमयुवतीजनविहरणरतिः'

(Pulombur plates, *J.A.H.R.S.* Vol. VI, p 20)

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55. *Ins. Or.* Vol. I, Pt. ii, p. 233 ff.

56. Most probably, the fort of Kālañjar in Madhya-Pradesh was the place where Mādhava took shelter. V. V. Mirashi says that "in the fifth century A. D. Kālañjar was in the occupation of Udayana, the founder of the Somavamśi dynasty" whose one of the stone inscriptions, recording the construction of a temple of Vishnu is discovered from that place (Vide *E.I.* XXVII, p. 167 f)

57. We have already shown in No. 58 note how it was under Nāgabhaṭa II. Mr. P. C. Rath suggests that "the king Tivara mentioned as the ally of Mādhavarāja I(?) was the elder brother of Naghusha of *Soma-Kula* and may be taken as Tīvara II" (Vide *P.I.H.C.*, 1944, p. 147 f.) This theory is absolutely irrelevant and based on some fantastic imagination.

We are not able to conclude, for paucity of evidence, whether Tīvara nagara, recorded in these inscriptions, refers to any capital town of that name or to the royal residence of Tīvaradeva.* If any hostility had existed between Vishṇukuṇḍin Mādhavavarman and Tīvaradeva, it might be probable that the Maukhari Sūryavarman, who claims a victory over the Āndhras (the Vishṇukuṇḍins of Veṅgi) in accordence to the Haraha inscription of the time of Īśānavarman,[58] should have been accomplished on some retaliatory measures against the Vishṇukuṇḍins. For, Sūryavarman, according to No. 12, was the father of Vāsaṭā, the queen of Śrī Harshagupta, a nephew of Tīvaradeva. The Haraha inscription records a date as *Saṁvat* 611 in the following manner: –

"एकादशातिरिक्तेषु षट्सु शासित विद्विषि ।
शतेषु शरदां पत्यौ भुवः श्रीशानवर्म्मणि ॥"

We fail to distinguish the *Saṁvat* mentioned in that record. If it refers to the Vikrama era, the corresponding date will be A.D 554; otherwise it may be taken as the Śaka year, equal to A D. 689. We are tempted to accept the latter date for certain obvious reasons namely the existance of a synchronous connection between Tīvaradeva and Śailodbhava Dharmarāja whose time has been assigned by epigraphical evidence to the close of the seventh or beginning of the eighth century A.D. But, great doubts arise regarding the identification of the Maukhari Sūryavarman with the father of the queen Vāsaṭā.[59] In this connection, we quote the following opinion of Mr. A Ghosh, who

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* According to K. V. Lakshman Rao, Trivara-nagara is a town of that name which may be identified with Tewar, one of the capitals of the Chedi kings (Vide *Journal of the Department of Letters,* Calcutta University, Vol, XI, p. 39 ff)

58. *E.I.*, XIV, p. 115 ff and *I.A.*, Vol. XLVI, p. 126 ff.

59. V. V. Mirashi writes, "was Sūryavarman, then, a younger son of Iśānavarman who consequently never came to the throne ? Or, if he succeeded his father as implied by his title *nṛipa* in the Sirpur stone inscription of Vāsaṭā, was his son Bhāskaravarman prevented from succeeding him in consequence of a war of succession ? These questions cannot yet be answered in the absence of sufficient evidence (Vide *E.I.* XXIII, p. 115 f)

writes that "a main contention of the latter set of scholars is the Sūryavarman, the Varman king of Magadha, whose daughter Vāsaṭā, married Harṣhagupta, the nephew of Tīvara, was no other than the Maukhari of that name, who was a prince, rebuilt a temple of Śiva in A.D 554. But, this identification is doubtful for (1) it is by no means certain that the Maukhari Sūryavarman ever came to the throne, as his name is not mentioned in the Asirgarh and Nalanda seals of the Maukharis and as no coins belonging to him have as yet been found and (2) whereas the Sūryavarman of the Sirpur inscription is called king of Magadha, the Maukharis of the line of Harivarman were never a characteristically Magadhan dynasty, their headquarters being at Kanauja."[60]

The period of Tīvaradeva's reign is a matter of controversy. According to Hira Lal, he lived in the 8th century A D.[61] as "Sūryavarman who must have flourished about the 8th century A.D.' happened to be the maternal grandfather of Mahāśiva Bālārjuna, the grandson of Chandragupta and the grand-nephew of Tīvaradeva. In order to corroborate this theory we may cite the Sanjan plates of Rāshṭrakūṭa Amoghavarsha I (A D. 871),[62] according to which inscription, the famous Rāshṭrakūṭa king, Govinda (III) (A.D. 793-814), defeated two kings, namely Nāgabhaṭṭa and Chandragupta at a time. The relevant verse in that inscription runs as follows :—

"स नागभट्ट-चन्द्रगुप्त-नृपयो यशोर्यं
रणेष्वहार्यमपहार्य धैर्य्य'
विकलानथोन्मूलयत् ॥"

While editing this inscription, Dr. R. D. Bhandarkar says : "from verse 21, begins the description of his (Govinda's) expedition of conquest in the north. He appears first to have encountered and defeated Nāgabhaṭṭa and Chandragupta, who the second of these

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60. *E.I.*, XXV, p. 266 ff.
61. *Ibid.* XI, p, 185 ff.
62. *Ibid.*, XVIII, pp. 245 & 253 ff

princes was, it is not difficult to say. The only prince of that name who can be contemporary of Govinda (III) is Chandragupta of Kosala country at Śrīpura or Sirpur.... The name of the family to which he (Chandragupta) belonged was Pāṇḍava, but there can be no doubt that it was one of the paramount dynasties of the 8th and 9th centuries."[63]

The victorious king Govinda (III), after returning from his expedition against the northern territories, arrived at the banks of the Narmadā, whence he commended another conquest over the countries of Mālava, Kosala, Kaliṅga, Veṅgi, Ḍāhāla and Oḍraka. Regarding identification of Nāgabhaṭṭa we like to cite the Sagar-Tal (Gwalior) inscription of the Pratihāra king Mihira Bhoja,[64] where it is stated that Nāgabhaṭa (II) of that dynasty was a very powerful king. He defeated the kings of Āndhra, Saindhava, Vidarbha and Kaliṅga. He also overpowered a king named Chakrāyudha, who, according to the Sanjan plates, was defeated by Govinda (III). So, it is clear that Chakrāyudha, who lived in the time of the Pratihāra Nāgabhaṭa (II), was a contemporary of Govinda (III). Therefore, Nāgabhaṭa of the Sanjan plates is identical with the Pratihāra king of that name who claimed victory over the countries of Āndhra, Vidarbha and Kaliṅga. Most probably, he (Nāgabhaṭa (II)), was a friend or relative of the contemporary Pāṇḍava king Chandragupta, brother of Tivaradeva, if at all the former is identical with the king of the same name, recorded in the Sanjan plates.

From a Jaina book entitled the *Prabhāvakacharita*,[65] we learn that a king called Nāgāvaloka, grand-father of king Bhoja, died in 890 V. S., or A. D 833. Scholars identify Nāgāvaloka with Nāgabhaṭa II, the grandfather of Mihira-Bhoja.[66] So, if Chandragupta lived in the time of Paramāra Nāgabhaṭa II, then we can safely assign him to about A. D. 800.

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63. *E.I.* XVIII, pp. 245 & 253 ff.

64. *Ibid.*, XVIII, P. 107 f.

65. *Journal of Indian History* (Madras) Vol. XXII, P. 104 f.

66. *The History and Culture of the Indian People*, Vol. IV, P. 27 f.

According to Dr. Kielhorn, Tīvaradeva flourished in the middle of the 8th century A. D.[67] Gen. Cunningham attributes him to A. D. 425.[68] As his theory is based on some fictitious accounts of the *Mādalāpāñji* (the temple chronicles of Jagannātha) relating to one Yayātikeśarī of the 5th century A. D., we cannot accept his views as correct. Dr. Fleet says that "Tīvaradeva cannot be allotted to an earlier date than roughly about A. D. 800".[70] But, some latter group of scholars like V. V. Mirashi and Pandit L. P. Pandeya assign him to A. D. 500-550.[71] This view has been accepted by Moreshwar G. Dikshit who in this connection, refers to the *Bulletin of the Deccan College Research Institute*, Vol. VIII, P. 55 f.

We would have accepted the views of the latter group of scholars, had not Tivara's name been recorded in the inscriptions of the Śailodbhava king Dharmarāja, who came to the throne at least eighty

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67. *E I*, IV, P. 258 f.
68. *J. R. A. S.*, (New Series), Vol XVII, P. 203 f.
69. *Archaeological Survey of India Report, Vol. XVII, P 18 f.* We wonder how Dr. K. C. Panigrahi, depending on a most unreliable story of the *Madalapanji* relating to some invasions of a so-called Yavana prince, Raktabāhu, identifies him with the Rāshṭrakūṭa king Govinda III (Vide *Chronology of the Bhauma-kara and the Somavamsis of Orissa*, P. 26 f.) Probably, he based his theory on an old statement of Gen. Cunningham who says, "according to the Purānas, amongst the early successors of the Andhra kings were the Kailakila Yavanas, who reigned for 106 years. It seems probable that the Yavana conqueror of Orissa, named Rakta–bāhu or 'red-arm', may have belonged to this family. Bhau-dāji has identified these Kailakila Yavanas with the dynasty of kings who ruled over Vākāṭaka." (*A.S.I.R.* Vol. XVII, pp. 84 f.) But, Dr Fleet rightly rejects this theory as untrustworthy (Vide *E.I.* Vol III, pp. 334 note)
70. *C.I.I.*. Vol. III, P. 294 f.
71. *E.I.*, VI, P. 143 f. *E.I*, XXII, P. 17 f and *I.H.Q.*, Vol. XIX, P. 143 f While editing the Thakurdia plates of Mahāpravararāja, V. V. Mirashi says that "Chandragupta, the grand father of Mahāśivagupta Bālārjuna, was a contemporary of Sūryavarman, and flourished probably from 550 to 570 A.D. and his elder brother Tīvaradeva from 530 to 550 A.D. "*E.I*, XXII, P. 17 f). But still he hesitates to identify Sūryavarman with the son of Maukhari Īśānavarman.

years after the *Gupta-Saṁvat* 300 or A. D. 620, when his grandfather Mādhavarāja ruled over the country of Koṅgada as a vassal under Śaśāṅka.

Mādhavarāja's reigning period covered not less than 50 years. Because, his Orissa Museum plates were incised in the 50th regnal year.[72] His son, Madhyamarāja *alias* Ayaśobhīta issued a charter, according to his Pārikud plates,[73] in *Saṁvat* 88 and in the twenty-sixth regnal year. If Mādhavarāja's reign commenced some twenty years prior to A D. 620, *i. e.* the date of his Ganjam plates, and if he ruled for about fifty years, and then his son Madhyamarāja-Ayaśobhīta (II) came to the throne in or about A.D. 650, and if his reign continued only for twentysix years, even then, we have to assign Madhyamarāja's two hostile sons, Dharmarāja and Mādhava, to about 676 A. D.[74] It is already stated how Tīvaradeva interfered in a family feud, between Dharmarāja and Mādhava, when the latter was defeated and fled to Vindhyapāda, a place probably within the dominions of Tīvaradeva which afterwards passed to the hands of the Pratihāra king Nāgabhaṭa II of Kānyakubja (Vide note Nos. 58 and 61 above).

In consideration of these facts, we are unable to accept either the theory of old group of scholars, such as Dr. Kielhorn, Hira Lal, Dr. Fleet, etc., who place Tīvaradeva in or about A.D. 800, or that of the latter group *viz*: V V. Mirashi, L P, Pandeya, Moreshwar G Dikshit who assign him (Tīvaradeva) to A D. 500-550. Mr. A. Ghosh put Tīvaradeva tentatively in the last quarter of the 7th century A D. [75] In this connection we request our readers to go through our article on *the date of Tīvaradeva of Mahā-Kosala*, published in *O.H.R.J.* Vol III, No.2,

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72. *Ins* Or. Vol. I, Pt. ii, p. 187 f; *O.H.R J.*, Vol. II. pp. 17-9 ff, and *E.I.*, XXIV, P 148 f

73. *Ins.* Or. Vol. I, Pt. ii, pp. 199-205 ff., and *E.I.*, XI, pp. 281-7 ff.

74. According to our calculation, Dharmarāja *alias* Srīmānabhīta commenced his rule in Koṅgada in or about A. D. 711 (Vide *Ins. Or.* Vol. I. Pt. ii, Appx. I).

75. *E I.* XXV, pp. 266-70 ff.

pp. 109-14 ff. In that paper we have shown how the language introduced in the epithets of Tīvaradeva was merely an imitation of the typically verbose and gorgeous style adopted by Bāṇabhaṭṭa in his *Kādambarī* [76]

After Tīvaradeva, his son Mahānannarāja (II) ascended the throne of Kosala. In No. 6, he issued a charter to a brāhmaṇa named Nārāyaṇa Upādhyāya, who belonged to Kauṇḍinya *gotra,* Vājasaneya *charaṇa* and a student of the Mādhyandina-Śākhā of *Yajurveda.* Probably, the same donee appears in No. 9 along with eleven other brāhmaṇas who received grants from Mahāśivagupta-Bālārjuna during his 9th regnal year If the Nārāyaṇopādhyāya in No. 9 is identical with the donee of the same name in No. 6, then we have to conclude that the period of interval between Mahānannarāja (II) and Mahāśivagupta Bālārjuna is not a lengthy one. Under the circumstances we have to predict that Tīvaradeva's brother Chandragupta, and his nephew Śrī-Harshadeva should have ended their rule within a short time, not exceeding the matured life time of Nārāyaṇopādhyāya. If, therefore, the Rāshṭrakūṭa king Govinda's rivals, Chandragupta and Nāgabhaṭṭa, are to be assigned to about A D 800, then Chandragupta's son Śrī-Harshadeva ascended the throne sometime in the beginning of the 9th century A. D. Strangely, however, we get the name of one Śrīharsha deva, lord of Gauḍa, Oḍra, Kaliṅga and Kosala, in the Pasupatinātha temple (Nepal) inscription of the time of Jayadeva (II), a king of that region,[77] According to that inscription, Śrī Harshadeva, the lord of

76. According to Mr. S. K. De, "Bāṇa allows no topic to pass until he can squeeze no more out of it. Whether in description or in speeches of lementation and exhortation no possible detail is missed, no existing variety of synonymous epithets omitted, no romantic symbolism and concept overlooked, nor any brilliant rhetorical device ignored." "His prose has been compared to an Indian Jungle, where progress is rendered impossible by luxurian undergrowths, until the traveller cuts out a path for himself, and where wild beasts lie in wait for him in the shape of recondite words, farfetched allusions, vast sentences, undiscriminated epithets upon epithets in a multitude of aggressive compounds and of a whole battalion of puns, similes. hyperboles, alliterations and assonances" (Vide S N. Dasgupta & S. K. De's The *History of Sanskrit Literature,* Vol. I. pp. 233 & 235 ff.)

77. *I. A.* Vol. IX, (1880), P. 178 f.

Gauḍa, Kaliṅga, Kosala and Oḍra, belonged to the family of Bhagadatta (Bhaumakings of Assam) and was the father of queen Rājyamatī, a glorious wife of Jayadeva (II). The relevant verse in that epigraph runs as follows :—

"माद्यद्दन्तिसमूहदन्तमुसलक्षुण्णारिभूभृच्छिरो
गौड़ोड्रादि-कलिङ्ग-कोसलपति-श्रीहर्षदेवात्मजा।
देवीराज्यमती कुलोचितगुणैर्युक्ता प्रभूता कुलै-
र्येनोढ़ा भगदत्तराजकुलजा लक्ष्मीरिव क्ष्माभुजा ॥"

Pandit Bhagawanlal Indraji and Dr. G. Buhler have jointly edited the inscription and translated the above verse as quoted below :—

"That king (Jayadeva) wedded, as if she were fortune, queen Rājyamati, possessed of virtues befitting her race, the noble descendant of Bhagadatta's royal line and daughter of Śri-Harshadeva, lord of Gauḍa, Oḍra, Kaliṅga, Kosala and other lands, who crushed the heads of hostile kings with the club-like tusks of his rutting elephants."[78]

This inscription records a date as *Saṁvat* 153 which has been supposed to be the Harsha-era, corresponding to A.D. 759.[79]

The main question regarding identification of Śrī-Harshadeva, the lord of Gauḍa-Oḍra-Kaliṅga-Kosala, creats a lot of confusion in our mind, although he is described as a member of the royal family of Bhagadatta or Bhauma. Mr. Padmanabha Bhattacharya says that Śrī-Harshadeva, the lord of Gauḍa, Oḍra, Kaliṅga and Kosala, might be the

78. *I.A.* Vol. IX, (1880), P. 181 f.

79. According to K. P. Jayaswal, this *Samvat* is a separate *era* which was in vogue in Nepal and which commenced from A.D. 595 (Vide *J. B. O. R. S.* Vol. XXII, P. 164 & 184). So, the date of this inscription is A.D. 748.

same as Harshavarman of Kāmarūpa who belonged to the family of Bhagadatta.[80] But, why that glorious king of Bhagadatta's line[81] is not bestowed with his usual title of *Kāmarūpādhipati*, is creating a great problem. Some scholars try to explain it saying that he might have conquered the countries of Gauḍa, Oḍra, Kaliṅga and Kosala. But, that explanation is not answering the question why the usual title of the king was omitted. The Sālastambha kings of Kāmarūpa, who are known as the *Mlecchas*, seem to have succeeded the Bhaumas in the country of Prāgjyotisha or Assam. According to the *Kālikā-Purāṇa*, Naraka, the progenitor of that family, married a princess of vidarbha.[82] In this connection Dr. R. C. Majumdar says :—

"Harṣa of the Bhagadatta dynasty is described as the lord of Gauḍa, Uḍra, Kaliṅga and Kosala. The fact that the rulers of Kāmarūpa claimed descent from Bhagadatta has led to the presumption that Harsha was a ruler of Kāmarūpa. We must remember, however, that the Kara dynasty of Orissa also claim descent from the same family, and it is equally probable that Harsha belonged to that dynasty. In any case, we have no independent evidence about the possession of Gauḍa by any ruler of either Kāmarūpa or Orissa, and it is difficult to say how far the assumption of the title 'lord of Gauḍa' was justified by actual exercise of authority in that kingdom."[83]

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80. *The Kamarupaśasanavalī*, (Bengali Edn), P. 23 ff.

81. The Bhagadatta-dynasty is known as a family of Naraka or Bhauma. It is also called by the name of Sālastambha, known as *Mlechha* (vide *J.A.-S.B.*, Vol. LXVII, P. 10 f). According to the *Mahabharata*, Bhagadatta was the father of Bhānumati, the chief-queen of Duryodhana. He (Bhagadatta) faught with the Pāṇḍavas being associated with the Yavanas and was killed by Arjuna (*Droṇa-Parvan.*) We get the following description from the Mahābhārata:-

"प्रागज्योतिषाधिपः शूरो म्लेच्छानामधिपो बली ।

यवनैः सहितो राजा भगदत्तो महारथः ।।"

(Vide *The Sabha*, Ch-51, V. 14)

82. Sir Edward A. Gait's *History of Assam*, pp. 15-6 ff.

83. *History of Bengal*, Vol. I, P. 85 ff.

Mr. Bisweswar Chakravarti writes in his article entitled 'King Harsha of the Nepal Inscription', [84] "we find a contemporary line of kings in Orissa-the 'karas' claiming the same descent. Now, in 795 A.D. that is the eleventh year of the period of Cheng-Yuan, the Chinese emperor Te-tseng received token of homage an autograph manuscript addressed to him by the king of the realm of Wuch'a (Orissa) "whose name has been interpreted as Śubhākaradeva."[85] The Paśupatinātha inscription is dated 748 A D. or 759 A.D. as Prof. Levi suggested. So, the two events are fairly contemporary to be ignored by a prince of Nepal. The omission of the name of Kāmarūpa has its significance. Harishadeva was the royal line of Bhagadatta but could not perhaps claim the sovereignty of Prāgjyotisha." Mr. Chakravarti infers as follows

"An unbiassed consideration tends to support a different suggestion. On the death of Bhāskaravarman, his vast empire fall to pieces. Vaṅga and Gauḍa asserted their independence and his descendents were deprived of their ancestral throne by the *mlechha* kings. They perhaps continued to reign as vassals or petty chiefs. Taking the advantage of the trouble some day one of them gained strength and held temporary sway over Gauḍa, etc. Through the various changes of fortune they maintained their independence in the hilly tracts of Orissa and the Kara kings were but their descendents."

From the trend of arguments as shown above, we think that scholars hesitated to give any credence to the Bhauma-Kara kings of Orissa who apparently possessed the overlordship of Gauḍa, Oḍra, Kaliṅga and probably that of Kosala. In this connection we may cite the Talcher plate of Śivakaradeva of the Bhauma-kara dynasty where we get the following verse in praise of Unmattasiṁha, the founder king of that line, and his victory over the country of Rāḍha or Vaṅga :—

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84 *I.H.Q.*, Vol. XIV, pp. 841-43 ff.

85. *E.I.*, XV, pp. 361-5 ff.

"आसीद्दोर्दर्पदासीकृतसकलरिपुः पौरतुल्यः प्रतापी
तस्मिन्वंशे क्षितीशः प्रथितपृथुयशा श्रीमदुन्मट्टसिंहः ।
आकर्णाकृष्टचापश्रुतनिशितशरासादिघोरे रणे यः
कन्यां राढ़ाधिपस्य श्रियमिव विजयोपार्ज्जितामाजहार" ॥[86]

Although we get no direct evidence to trace out a king named Śrī-Harshadeva in the Bhauma-Kara pedigree, it is not improbable to suggest that in the middle of the 8th century there lived a king of that name either in Karṇasuvarṇa or in Toshali who gave his daughter Rājyamatī in marriage to Jayadeva (II), the Lichhavi prince of Nepal It should be pointed out here that the Bhauma kara kings of Toshali commenced their rule in A.D. 736.[87]

The Bhaumas of Kāmarūpa, who belonged to Bhagadatta's line, captured the country of Karṇasuvarṇa [88] in the time of Bhāskaravarman, after the death of Śaśāṅka in or about A.D. 638.[89] As Bhāskaravarman was an ally of Harshavardhana, presumably his conquest over Karṇasuvarṇa had taken place at the same time when Harshavardhana accomplished his victory over the East-Indian territories The Śailodbhava king, Mādhavarāja of Koṅgada who lived as a *Mahāsāmanta-Mahārāja* under Śaśāṅkarāja and who changed his title to *Śrī-Sāmantachūḍāmaṇi* & *Sakala-Kaliṅgādhipati* in his Khurda plates,[90] should be a contemporary of Bhāskaravarman, who usurped the country of Karṇasuvarṇa immediately after the death of Śaśāṅka.

86. B. Mishra's *Orissa under the Bhauma kings*, P. 43 f.

87. It is curious to note here that some scholars like Dr. D. C. Sircar think that the *Bhauma Samvat* in Orissa started in 831 A.D. We have pointed out in our paper in the Ganjam plates of Satrubhañjadeva that the *era* used by the Bhauma kara kings and some subordinate kings under them, commenced in 736 A.D. which we have proved on the basis of astronomy (Vide *O. H. R. J.* Vol. I, No. 3, P. 208 f)

88. *E.I.*, XII, P. 65 f.

89. *Ibid.* XIX, P. 115 f,

90. *J.A.S.B.* Vol. LXXIII, (1904), P. 282 f.

The successors of Mādhavarāja ruled over Koṅgada independently without any hindrance from outside. They also caused terror to the neighbouring princes as stated by Yuan Chwang, according to whose account, the country of Koṅgada (*Kuṅg-Yu-Tō*) "contained some tens of towns which stretched from the slopes of the hills to the edge of the sea. As the towns were naturally strong, there was a gallant army which kept the neighbouring countries in awe, and so, there was no powerful enemy"[91]

In A D. 736 and afterwards, the Bhauma-Kara kings possessed the countries of Toshali and Koṅgad, whence the Śailodbhava dynasty had become extinct. The Śrī Harshadeva of the Paśupatinātha inscription, who is glorified with the epithets as the Lord of Gauḍa, Oḍra, Kaliṅga and Kosala and belonged to the royal dynasty of the Bhaumas or the family of Bhagadatta, might be either a member of the line of Bhāskaravarman of Karṇasuvarṇa or that of the Sālasthambha or the Mlechhas[92] who attacked the kingdom of Bhāskaravarman.[93] But, in A. D. 759, when the Paśupatinātha inscription was incised there lived a king called Śrī - Harsha in Kosala.

In this connection we cannot but refer to the synchronus aspect relating to Śrī Harshagupta, nephew of Tīvaradeva, whose cousin Chandragupta is said to be a contemporary of the Rāshṭrakūṭa king Govinda III. We come across the name of one Śrī Harsha in a Rāshṭrakūṭa record (Samangad plates), edited by Dr. Fleet.[94] According to that inscription, a Rāshṭrakūṭa king named Dantidurga defeated two kings, namely Śri Harsha and Vajraṭa after subduing the kings of Kāñchi, Kerala, Chola and Pāṇḍya. Dr. Fleet identifies Śrī Harsha with Harshavardhana of Kānyakubja. But, in consideration

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91. Watter's *On Yuan Chwang's Travels in India,* Vol. II, pp. 126-7 ff.

92. *J.A.S.B.* Vol. LXVII, Pt. i, pp. 106 ff.

93 Dr. R. C. Majumdar's *The History of Bengal,* Vol. I, P. 81 f.

94. *I.A.* Vol. XI, pp. 108 ff.

of the reigning time of Dantidurga (*C.* 733-757),[95] we cannot accept this view of Dr. Fleet. In addition to it, there is no evidence in the Rāshṭrakūṭa records that they (the Rāshṭrakūṭas) have ever defeated any king at Kānyakubja. On the other hand, Dantidurga is credited with some victories over Kaliṅga and Kosala as mentioned in an inscription of the Daśāvatāra cave at Ellora.[96] It is, therefore, evident that he defeated Śrī Harsha in Kosala and Vajraṭa, probably Vajrahasta, in Kaliṅga. The relevent verse in the above stated Samangad plates of A.D. 754 is quoted below :

"काञ्चीश-केरलनराधिप-चोल-पाण्ड्य-
श्रीहर्ष-वज्रट-विभेद-विधान-दक्षम् ।
कर्णाटकं बलमनन्तमजेयरत्यै-
र्भृत्यैः कियद्भिरपि यः सहसा जिगाय ॥"

If Śrī Harsha is identical with Harshagupta, then he should be assigned to *C* 750 A. D. Some scholars think that if Śrī Harshagupta, son of Chandragupta lived in the time of Dantidurga in *C.* 750 A.D., then how can Harshagupta's father, Chandragupta, lived in the time of Govinda (III) *i.e.* in *C.* 795 A. D. ? It is a very important question in the history of the Pāṇḍuvamśi kings, although we get no direct evidence in support of any one of the theories namely that the Pāṇḍuvamśi king Chandragupta's contemporary is Govinda III or Sri-Harshagupta's contemporary is Dantidurga. We, therefore, await for further light on this problem.

In consideration of the above contexts we cannot attribute the reigning period of Tīvaradeva, a contemporary king of the Śailodbhava Dharmarāja, to any time before *Circa* 730 A.D.

Another controversial fact which requires illumination is the identification of the capital city of Kosala during Yuan Chwang's

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95. *H.C.I.P.* Vol. IV, pp. 1–3 ff.

96. *Archaeological Survey of Western India*, Vol. V, pp 92 f.

visit to that part of land in or about A. D. 640. Before dealing with this question, we should quote the following accounts from Watters' *Yuan Chwang* :—

"The pilgrim's description next proceeds to relate that from Kaliṅga he went north-west by hill and wood for above 1800 *li* to Koṣala. This country, more than 6000 *li* in circuit, was surrounded by mountains and was a succession of woods and marshes, its capital being above 40 *li* in circuit. The soil of the country was rich and fertile, the towns and villages were close together; the people were prosperous, tall of stature and black in colour; the king was a kshatriya by birth, a Buddhist in religion, and of noted benevolence. There were above 100 Buddhist monasteries, and above 10,000 Brethren, all Mahāyānists. Near the south of the city (that is apparently, the capital) was an old monastery with an Asoka tope where Buddha had vanquished Tīrthikas by the exhibition of supernormal powers, and in which Nāgārjuna P'usa had afterwards lodged. Contemporary with this P'usa was the king styled *Sha-to-p'o-ha* or "Leading - right" (*Yin-Chĕng*), who treated Nāgārjuna with ceremonious respect, and kept a guard at his residence[97]......

Several legendry accounts relating to Nāgārjuna and his miracles are narrated in the pilgrim's account which renders some details regarding the Hill-Monastery where Nāgārjuna resided. That account runs as follows :—

"To the south-west of this country above 300 *li* from the capital was a mountain, called *Po-lo-mo-lo-ki-li*,[98] which rose lofty and compact like a single rock. Here King *Yin-chĕng* had quarried for Nāgārjuna, a monastery in the mountain, and had cut in the rock a path, communicating with the monastery, for above ten *li*. The monastery had cloisters and lofty halls; these halls were in five tiers, each with four courts, with temples containing gold life-size images of the Buddha

97. Watters' *On Yuan Chwang's Travels in India*, Vol. 1, P 200 f.

98. The transcription of this name is *Parimalagiri*.

of perfect artistic beauty. It was well supplied with running water, and the chambers were lighted by windows cut in the rock. In the formation of this establishment, the king's treasury soon became exhausted, and Nāgārjuna then provided an abundant supply to transmuting the rocks into gold. In the topmost hall Nāgārjuna deposited the scriptures of Sākyamuni Buddha, and writings of the P'usas. In the lowest hall were the laymen attached to the monastery and the stores, and the three intermediate halls were the lodgings of the Brethren. The pilgrim learned that when the king had finished the construction of this monastery, an estimate of the maintenance of the workmen came to nine koṭi of gold coins. In later times the Brethren had disagreed, and had referred their quarrels to the king; then the retainers of the monastery, fearing that the establishment would become a prey to the lawless, excluded the Brethren, and made new barriers to keep them out, since then there have not been any Brethren in the monastery, and the way of access to it was not known".

According to Fergusson, the capital of Dakshiṇa-Kosala is the modern Wyraghur.[99]

The king of Kosala, lived in the time of Nāgārjuna, is called *Yin-chēng* in the Chines language. In English, it is a 'Leading right'. So, some scholars presume that its Sanskrit rendering is Sātavāha or Sātavāhana, which is also the name of a dynasty whose kings ruled over the Āndhra country from the second century B. C. to the third century A.D. Watters suggests that they were the rulers of Kosala in the time of Nāgārjuna.[100]

According to Gen. Cunningham, the capital of D. Kosala is Chanda.[101] Hira Lal suggests that it may be identified with either

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99. *J.R.A.S.* 1875, P. 260 f.

100. Watters' *On Yuan Chwang's Travels In India*, Vol. II, pp. 206-7 ff.

101. Cunningham's *Ancient Geography of India*, pp. 596 f.

Bhāndak or Sirpur.[102] He also cites the accounts of Yuan Chwang and writes that "from Kalinga he (Yuan Chwang) went north west by hill and wood for above 1800 *li* to Kosala ... ... The king was a Kshatriya by birth, a Buddhist in religion and a noted benevolence To the south-west of this country, above 300 *li* from the capital was a mountain called *Po-lo-mo-lo-ki-li*. From Kosala he travelled south, through a forest, for above 900 *li* to *An-to-lo* (Āndhra) country, the capital of which was *Ping-chi-(ki)-lo*. This description suits Sirpur better than any other place in Chhatisgarh ...."[103]

The hill-monastery called *Po-lo-mo-lo-ki-li* is translated as either the 'Black Peak' or the 'Black bee'. In the Samskrit rendering it should be either the 'Krishṇa (Nīla)giri' or '*Bhramara-giri*'. Bhrāmarī being the name of the goddess Durgā, the monastery seems to have been so named.[104] Mr. Burgses identifies it with Śrī-Parvata or the present Śrī-Śailam in the Krishna district of Āndhra Pradesh.[105] We are not able to accept this suggestion in consideration of the topographical position of the capital of Kosala in the time of Yuan Chwang. That is the precise time when the Pāṇḍuvaṁśī kings ruled over that territory from the city of Śrīpura on the banks of the Mahānadī.

V. V. Mirashi suggests that *Po-lo-mo-lo-ki-li*, or the *Bhramara-giri* might be the same as Bhaṁgāraparvata (SKT. *Bhṛiṅgāra-parvata*), mentioned in an ancient Brāhmi stone

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102. *I.A.*, Vol. LXII, P. 166 f. According to Hira Lal, the village Bhāndak, 16 miles north-west of Chanda in Madhya-Pradesh, was the capital of Mahākosala which was visited by Yuan Chwang in A.D. 639. *Inscriptions in C.P. and Berar*, P. 14 f.

103. E. I. XXIII, P. 119 f.

104. *J.R.A.S.*, Vol. XV, (1883), p. 344 f.

105. Burgess, *Arch. Sur. S. India*, p. 7 f.

inscription at Arang."[106] But, the Bhaṁgāraparvata has not yet been identified; likewise, we find in the Ex-State of Bastar in Madhya-Pradesh, there was a place called Bhramara-koṭa-*maṇḍala* under the Nāga kings of Chakrakoṭa.[107] We also get the name of Tara-Bhramaraka, as the capital of one *Mahārāja* Tushṭikāra of about the 5th century A.D. who ruled over a country in the district of Kalahandi where his copper-plate grant was discovered.[108] It is, therefore, not possible in the present state of our knowledge to predict whether Tara-bhramaraka of the Kalahandi plates of *Mahārāja* Tushṭikāra was in the district of Kalahandi or it is a place called Bhramarakoṭa, situated on the banks of the Indrāvati (vide the enclosed map). Thus, we are inclined ro locate *Po-lo-mo-lo-ki-li* somewhere in the hilly tracts of Kalahandi and Bastar which place has not yet been explored.

According to late P.C. Rath, *Po-lo-mo-lo ki-li* or the Parimala-giri is identical with the Gandhamārdana in the district of Balangir. There are some historical remains such as the temples of Narasingnath and Hariśaṅkar on that hill range; and a stream is flowing down at Hariśaṅkar.

Whatever might be, the exact locality of the great Buddhist monastery, *Po-lo-mo-lo-ki-li* it is quite certain that the great scholar Nagārjuna lived in this monastery in the country of Kosala; and the king who constructed it belonged to a Kshatriya family of that region. The capital city might be no other than Śrīpura, which was the headquarters of the Sarabhapuriyan kings as well as the Pāṇḍuvaṃśi kings up to the time of Bālārjuna.[109]

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106. The text of this inscription runs as follows :—
According to Hira Lal, "the meaning is not clear." (Vide Hira Lal's *Inscriptions in C P. and Berar*, p. 110 f.

107. *E. I.*, IX, p. 180.

108. *J. K. H. R. S.*, Vol. II, No ii, pp. 107-10 ff; *E. I.*, XXX, pp. 274-8 ff and *Ins. Or.* Vol. I, Pt. ii, pp.

109. See No. 15 above. Srīpura was the capital city of the Sarabhapuriyan kings up to the time of Mahāsudevarāja or his successor. Then, it passed to the hands of the Pāṇḍuvaṁśi kings of Kosala. After Tīvaradeva, his

Mirashi says that "Tīvaradeva flourished from *circa* A D. 530 to 550. His grand-nephew, Mahāśivagupta Bālārjuna, will have to be placed in the first half of the seventh century A. D. Either he or his successor must have been the ruling king when Yuan Chwang visited the capital of Dakshiṇa-Kosala".[110] We have already discussed about the date of Tīvaradeva and arrived at the conclusion that he must have flourished about the end of the seventh century A. D. Therefore, the question of Yuan Chwang's visit in the time of his grand-nephew does not arise.

These kings of Kosala at some later age changed the name of their dynasty from Pāṇḍuvaṁśa to Somavaṁśa. Why they did so we cannot say, but even in the time of Bālārjuna, according to Nos. 9 and 10, their family epithet was conventionally mentioned as '*Somavaṁśa-sambhavah*.[111] Bālārjuna's uncle, Nannarāja, son of Tivaradeva, also used the epithet of his father as *Śaśivaṁsa-sambhūtaḥ*' (vide No 6) Therefore, it goes without saying that the *Pāṇḍu-vaṁśa* and *Soma-vaṁśa* are one and the same.

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grand-nephew Mahāśivagupta Bālārjuna ruled from there. But, after him, we are not getting the name of Srīpura in any record of the succeeding Somavamśi kings of Kosala. No. 15 is a stone inscription found at Sirpur But, No. 16 is a copperplate inscription found from Sonepur which discloses the name of Mahābhavagupta-Janamejaya, who belonged to the Somavamśa. His headquarters was at Suvarnapura. After sometime, another city Mūrasima-pattana was established as the second headquarters of these kings.

110. *E I*, XXIII, p. 118 f. In this connection we like to refer to a very curious paper by late P. C. Rath, a short summary of which was published in the *Proceedings of the Indian History Congress*, 1944, (Madras Session) pp 146-7 ff. In that paper, he made some fantastic suggestions namely, "Hiuen Tsang came to Kosala when some of the descendents of Janamejaya up to Yayāti II were ruling over Koshala and Trikaliṅga". His imagination has gone so far as to even create a second Tīvara whom he puts in the place of Naghusha's brother.

111. It is curious to note that in No. 8, of the time of Bālārjuna, we get the following epithet in line 3 : -"सीतांशुवंशविमलाम्बरपूर्णचन्द्र" । The same epithet is repeated in No. 34, in line 15, of the time of Mahāśivagupta Yayāti (II).

Up to the time of Nannarāja (II), the kings of this dynasty styled themselves as *Parama-vaishṇava* or the devout worshippers of the Lord Vishṇu. But, in the time of Bālārjuna, Vaishṇavism was replaced by Śaivism. After him, all the succeeding kings used the same title, viz. *Parama-māheśvara.* That was the period when the Pāśupata school of Śaivism attained popularly in this part of India. A new philosophy suddenly emerged influencing several kings of Kosala and other countries to change their religious faith.

Immediately after, Tivaradeva, the kings of his family probably inherited a vast area, which extended up to Vindhya-pāda in the north piercing the very heart of the dominions of the Rāshṭrakūṭas and the Chedis. Several subordinate chiefs, possessing the title of *Rāṇka*, were living under them. For instance, one Durgga Rakshita, in No 8, was a *Rāṇaka* under his overlord Nannarāja II. Durga Rakshita's father, Deva Rakshita, was a governor of the Vindhyan regions which extended up to the river Varadā or the modern Wardha,[112] a tributary of the Godāvarī, which springs from the Ajanta range of mountains. Deva Rakshita's father, Śiva Rakshita was bestowed with the title of *Rājan* and he was a governor of Navyāśī-*vishaya*. Thus, the western border of the country of the Pāṇḍuvaṁśi kings was well protected by these tributary chieftains.

The immediate neighbours towards the south and west of Kosala were the Āndhras and the Rāshṭrakūṭas respectively. We have already stated, how Sūryavarman Maukhari had attacked the country of the Āndhras. His son, Bhāskaravarman, whose name is not known in the Maukhari genealogy and presumably who was the

112. The river Wardha flows in the district of Chanda in Madhya-Pradesh. According to Mr. M G. Dikshit and Dr. D. C. Sircar, "an inscription from Bhāndak, situated on the bank of the Wardha ...... describes Nannarāja as 'having conquered the earth' and his younger brother Bhavadeva, also called Ranakeśarin and Chintādurga, who is probably one of Nanna's military governors in the Chanda region, as having restored a derelict Buddhist temple originally built by Suryaghosha' (Vide *E.I.* XXXI, p. 34 f.

maternal-uncle of Mahāśiva Bālārjuna, seems to have taken a keen interest in the affairs of administration of Kosala According to No. 10, Bālārjuna's uncle, Bhāskaravarman, advised him to issue a charter at Kailāsapura in the district of Taradaṁśaka-bhōga where a *vihāra* for some Buddhist Monks (*Ārya-bhikshu-saṁgha*) was errected by one Alakā, wife of Koradeva. That inscription (No. 10) records that the grant was accomplished on the auspicious occasion of a solar eclipse which occurred in the month of Āshāḍha. Bālārjuna allowed a *Bhikshu* called Ānandaprabha to construct a monastery during his reigning period. (Vide No. 7). From the accounts of Yuan Chwang, it is known that the contemporary king of Kosala was a Kshatriya by caste who patronised Buddhism. This statement is well established by the above mentioned records. Kings of Kosala were the followers of Brāhmaṇism and they adopted the title of *Paramabhāgavata*, *Parama-vaishṇava* and *Parama-māheśvara*. Thus, it is proved that Bhāhmaṇism and Buddhism worked side by side with full co-operation and support of the kings of Kosala from atleast the 7th century A.D.

Bālārjuna adopted the title of *Parama-māheśvara*, probably accepting the doctrine of the *Pāśupata dharma* which greatly influenced several kings of this locality. In No 8, we find that he granted some lands to a Śaiva ascetic, Śivāchārya by name, who migrated from Amardaka,[113] and to another named Sadāśivāchārya.

113, Regarding the location of Amardaka, some accounts are coming to our view. In No. 8, at line 14, we find the name of a *tapovana* as Amardaka which was decidedly used by some Saiva ascetics as their penance forest. The relevant verse in that inscription runs as follows :—

"श्रीमदामर्दकख्याति तपोवन विनिर्गतः ।
श्रीमान् सदाशिवाचार्यः तस्यास्ति स्तुतिभाग्भुवि ॥"

The name 'Amardaka' suggests that it was an important seat of *tantric śaivism* as it is a cognomen of the tantric god Kāla-Bhairava. In Haddala (Saurāshtra) plate of Śaka 836 (A. D. 914) (vide *I. A.* Vol. XII, p. 190 f) and Rājorgarh (Rājasthān) inscription of V. S. 1016 (A. D. 959)

Most probably, these *Śaiva-āchāryas* belonged to the Mattamayūra sect of *tantric-śaivism.* In No. 14, the donee, Śūlapāṇi, called himself as a disciple of Pramathāchārya who appears to have belonged to this sect. The *Pāśupatas* were not allowed by the Brāhmaṇas of that period to be associated with or mingled in their society, although they (the Pāśupatas) followed the rules of *Dharmaśāstra* in accordance to the Vedic principles. According to the *Brahmāṇḍa purāṇa,*[114] and the Vriddha-Hārita (*Smṛiti*),[115] the *Pāśupatas* along with the *Śaivas, Bauddhas* and *Lokāyatas* are prohibited to be touched by the Brāhmaṇas. Those who touched any of them had to be enjoined purification by taking bath. Thus, the relation between the Brāhanas and the Pāśupatas *cum* Bauddhas was not harmonious[116] In Nos 10 and 14, however, we find that Bālārjuna patronised both the Bauddhas and the Śaiva-Āchāryas, although according to No. 12, his mother Vāsaṭā claims to be a protector of the *Varṇāśrama-dharma.*

In No. 14 as we have pointed out before, the donee Śūlapāṇi was a disciple of Pramathāchārya whose name probably is recorded in a stone inscription in the temple of Parśurāmeśvara at Bhubaneswar. He is said to be an inhabitant of Pañchayajña-tapovana in Dvaitavana which was a famous place for hermitage ever since the time of

(Vide *E.I.*, III, p. 266 f.) we notice that Amardaka was an important seat of the Saivas. One Saiva ascetic entitled *Amardaka-tirtha-natha* is recorded in another inscription (vide *E. I.* I., p. 352 f.) These Saiva ascetics belong to the group of Mattamayūra sect. The *tirtha* called Amardaka has not yet been correctly identified. In the district of Balasore (Orissa), there is a village called Amardā A stone inscription, discovered from the Udalā Sub-division of Mayurbhanj mentions Madardā, which is probably the same as Amardā According to that inscription, Amardā was a *vishaya* (district), where a king called Satribhañjadeva issued some charities in favour of the goddess Durgā (Vide *O.H.R J.* Vol. I, No. 2, p. 179 f.)

114. Quoted by Vijñāneśvara on *Yaj,* III, 30.

115. *H.C.I.P.*, Vol. IV, P. 372.

116. We may cite here a Samskrit *Prahasana* entitled the *Matta-vilāsa* by Mahendravikramavarman of Kāñchi (A D. 620) where the Kāpālikas, the Śaiva mendicants and the Pāśupatas were hated and humiliated.

the Mahābhārata.[117] In the *Kirātārjunīya* by Bhāravi, we find that Yudhisṭhira along with his four brothers and Draupadī, met a *Vanechara* (spy) who brought news from Hastinā relating to the then prevailing strategy of Duryodhana.[118] It is not possible at the present state of our knowledge to identify either Dvaita-vana or Pañchayajña-tapovana where the *śaiva-āchāryas* like Pramathāchārya etc. lived. According to Ranod (Gwalior) inscription of king Yaśodharman,[119] the Mattamayūra-groups of the Śaiva ascetics are entitled as Kadamba - guhāvāsin or the inhabitants of a place called Kadambaguhā. In the Āndhra country, they were known as the *Kālamukhās*.[120] According to Dr. Bhandarkar, these *Kālamukhās* (Śaivas) are also called *Kāpālikas*.[121] They were the descendants of the great sage Lakulīśa, the originator of the pāśupata cult. The place called Kadambaguhā may be identified with Kadamba-giri which name is mentioned in an unpublished stone inscription in the temple of Pātāleśvara, at the precincts of the famous temple of Jagannātha at Puri. That inscription states that a king of the Matsya dynasty of Kadambagiri issued some grants in favour of the god Purushottama on the occasion of his *Netrotsava*. It is, therefore, clear that the Matsya kings of Oḍḍāḍi claim Kadambagiri as their place of abode. We may identify it with Kadambaguhā where a branch of the *Mattamayūras* or the *pāśupatas* lived. The Ranod inscription gives the names of some Śaiva ascetics as follows :

"कदम्बगुहावासिन्-शंखमठिकाधिपति-तेरम्बिपाल-आमर्दकतीर्थनाथ-पुरन्दर-
कवचशिव-हृदयेश-व्योमशिव.... ...."

In Chandrehe (Rewah) inscription, we get a long list of the Śaiva-āchāryas, such as Purandara, his desciple, Praśāntaśiva and his

117. *The Mahābhārata, Vana*, (Bomb. Ed.), iii, pp. 27-41 ff.

118. *The Kirātārjunīya* (Mahā-kāvya), Canto. iii.

119. *E. I.*, I, P. 354 f.

120. *Ibid*, XXIII, 161 ff.

121. Dr. R. G. Bhandarkar's *Vaishnavism, Saivism and Minor Religious Systems*, p. 118 f.

disciple Prabodhaśiva The last named *guru* was honoured by the Kālachuri king Yuvarājadeva (I) of Tripuri.[122] It is not improbable to say that the Śaiva centre which was once located at Amardaka-tīrtha, was subsequently removed to the south-western quarters of India, where several *maṭhas* were built by the kings of different dynasties. One of the earliest temples at Bhubaneswar is Parśurāmeśvara where the name of Pramathāchārya is recorded in a stone inscription. A large number of Lakulīśa image, in his different pose, is depicted in the Orissan temples.[123] The cult of Śaivism, incorporated with the Pāśupata sect, flooded the country of Kosala when Mahāśivagupta Bālārjuna appointed some Śaiva *āchāryas* as his preceptors, himself being adopted the title of *Parama-māheśvara* This title continued by his successors in the form of a family convension after wards.

Bālārjuna ruled the country of Kosala atleast for fifty-seven years. No.14 is a grant issued by him in his 57th regnal year. Thus, it is presumed that he came to the throne in a very tender age. Probably, his maternal uncle, Bhāskaravarman, run the administration on his behalf till he attained puberty.

From a stone inscription of the time of Bālārjuna (No. 12), we get the name of his brother, Raṇakesarin, who was a famous hero. He is compared with[124] Bhīma, the accredited hero of the Mahābhārata. He is said to have assisted his brother Bālārjuna in several battle fields which is undoubtdly an indication that some sort of trouble appeared from out side during Bālārjuna's reign.

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122. *I. A.* Vol. XX, p 85 f.

123. It is interesting to note here that some Sivāchāryas like one Sarvaśiva Paṇḍita of the Tanjore temple were taken to the far south by Rajendra Chola from Aryadesa after he accomplished his Gaṅgā-vijaya (E.I. XXVII, pp. 299).

124. "तस्मादजायत महाशिवगुप्तराजो
धर्मावतार इति निर्वितथं प्रतीतः ।
भीमेन यः सुत इव प्रथमः पृथायाः
पृथ्वीं जिगाय रणकेशरिणानुजेन ॥"

The name of Raṇakesarin occurs in a fragmentary stone inscription of Govindapur in the Nayagarh Sub-Division of Puri district. Pandit Binayak Misra gives a photo print of that inscription in his book entitled *Orissa Under The Bhauma Kings* at page 74. Basing on that photo-print, we read the inscription as follows :

Line 1 .... श्रीरणके-

Line 2 : सरीदेवस्य विजयराज्ये

Line 3 : श्र ११ माघ वदि १० पुरुष वेदी[125]

Pandit Misra and Mr. K.N. Mahapatra seem to have committed error in identifying him with the brother of Bālārjuna, although it is quite certain from palaeographical evidence that the inscription belongs to a much latter date *viz* the 11th century A. D.

Another name of Raṇakesarin occurs in a stone inscription, preserved in the temple of Mahāmāyā at Ārang.[126] Hira Lal thinks that he might be the brother of Mahāśivagupta (Bālārjuna).

But, from Sihawa stone inscription of Karṇarāja it is clear that that Raṇakesarin was a brother of Karṇarāja (A.D. 1192), who belonged to the Kākaira family.[127]

It should be noted here that some petty local chiefs who lived in the Mahānadi-valley have also used the title of *Rāṇaka*, *Keśari* being suffixed to their names. We come accross such a name as Bālakesarin from a piece of inscribed stone seal, discovered from the village of Bilpur on the bank of the Mahānadī. The letters used in that seal belong to the *Kuṭila* type of characters of the 10th century A.D.[128]

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125. Sri K. N. Mahapatra erroneously reads the 3rd line as "द११ माघ शुदि एकादशी बुधवारे" (Vide *J.K.H.R.S.* Vol. I. pp. 143)

126. *Inscriptions in C.P. and Berar*, P. 110 f.

127. *E.I.* IX, P. 182 f.

128. *O.H.R.J.*, Vol. IV, Nos. 3 and 4, pp. 58-9 ff.

Some scholars attribute the reigning period of Mahāśivagupta Bālārjuna to the close of the sixth or the beginning of the seventh century A. D.[129] MM. Mirashi thinks that he might be assigned to *circa* 590 A.D. and that owing to his long reign of atleast fifty-seven years, he happened to be the ruler of Kosala when the Chinese pilgrim (Yuan Chwang) visited that area.[130] But, this view cannot be accepted on the ground that Tīvaradeva, Bālārjuna's grand uncle, happened to be a contemporary of Śailodbhava Dharmarāja (*circa* 700 A.D.) as we have pointed out hither to. Under no circumstance we can say that Bālārjuna flourished before the last part of the 8th century. In this connection we like to cite a verse from his inscription composed by his court poet, Chintātura.[131] The style of his composition of Sanskrit verse, consists of *anuprāsa*, places him in a period not earlier than the 8th century A. D. The following verse is one of the examples of his style :—

"राजा रञ्जित राजकोज्वलभुजज्योतिर्जितारिव्रज:
पर्ज्जन्यप्रतिम: प्रजा: प्रजनयन् राजन्वतीरोजसा ।
निर्व्याजोर्जितराज्य राजित जगत् प्राज्यप्रतापोर्ज्जित:
श्रीबालार्ज्जुन इत्यसज्जनजनज्यानिप्रद: प्रागभूत् ॥"

The language of this Sanskrit verse of the *Śārdūlavikrīḍita* Chhanda (शार्दूलविक्रीडितछन्द) proves that it was composed when the usage of *anuprāsa* reached at the zenith. As a matter of fact, this type of ornate usage of vocabulary with *anuprāsa* in Sanskrit literature is referred for the first time in the *Kāvyālaṅkāra* of Bhāmah who flourished in or about the 8th century A. D. But, the type of *anuprāsa*, as used in the above verse, comes to prominence towards the close of the 8th century or beginning of the 9th century A. D.

129. *The History and Culture of The Indian People*, Vol, III, P. 222 and Vol. IV, P. 145 f.

130. *O.H.R.J.*, Vol. I, No. 1, P. 63 f.

131. Vide Vr. No. 2 of Supplementary No. D, P. 299 above.

when Udbhaṭa, Vāmana and Rudraṭa wrote their *Alaṁkāras*. Roughly speaking, they lived almost in the same period.[132]

We have no record to trace the reason why the city of Śrīpura was abandoned by the Somavaṁśi kings after Bālārjuna, and what made them adopt a new type of *Praśasti* including the title of *Trikaliṅgādhipati* instead of *Kosalādhipati* which was formerly used by Tīvaradeva ? Most probably, owing to some hard pressure from the western quarters, initiated by the then rising Rāshṭrakūṭas, the Somavaṁśi kings were compelled to shift their residence from Śrīpura to a more convenient place at Suvarṇapura, the meeting place of the rivers Mahānadī and Tel. We have already stated, how the Rāshṭrakūṭa prince Govinda (III) (A.D. 794-814) of Mālkheḍ made a sweeping raid over the countries of Kaliṅga and Kosala and how Chandragupta, the grand father of Bālārjuna, suffered a defeat by him along with his friend, the Pratihāra Nāgabhaṭa (II). A short while after this, Bālārjuna, with the assistance of his heroic brother Raṇakesarin, re-gained the lost glory of his family and conquered some neighbouring lands. Soon after his death, the power of resistance of his successors appears to have been diminished. They could not resist the Rāshṭrakūṭa aggression from the western border, for which reason they were compelled to transfer their capital to the eastern side of their dominion where they newly acquired some lands from the Gaṅgas of Kaliṅga. After this, they used the glorious title of *Trikaliṅgādhipati* which was previously used by the early Gaṅga kings in the time of Indravarman[133] and Sāmantavarman[134] who issued their grants in *Gaṇga-era* 39 and 64 respectively.[135] After Sāmantavarman, no other king in his

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132. *Hist. Sank. Lit.* by S.N. Dasgupta & S.K. De, Vol. I, pp. 528 and 534-38ff.

133. *J.A.H.R S*, Vol. III, Pt. 1, pp. 49-53 ff and *Ins. Or.* Vol. II, pp. 4-8 ff.

134. *E.I.*, XXVII, pp. 216-20 ff and *Ins. Or.*, Vol. II, pp. 9-13 ff.

135. According to our calculation, the Gaṅga-era commenced from A. D. 626. So, the dates of Indravarman and Sāmantavarman should be A. D. 665 and 690 respectively (for Gaṅga-era, see *Ins. Or.* Vol. II, *Appx.* I.)

line had ever used that title untill the time of Vajrahasta (A. D. 1038-1069), grandfather of Choḍagaṅga.[136]

In the second half of the 9th century A.D., the western portion of Kosala passed to the hands of the Kālachuries. Although they established some matrimonial link with the Rāshṭrakūṭas, they did not allow them to live peacefully A Kālachuri king, named Kokkalla, conquered many countries from Rājputānā right up to Vaṅga. His own son-in-law, Rāshṭrakūṭa Kṛishṇa (II) (A. D. 878-914), was also defeated by him. Afterwards, one of his descendants founded a kingdom in Dakshiṇa-Kosala and ruled from Jammana. Kokkalla was succeeded by his son Śaṅkaragaṇa sometime between A.D 878 and 888. He used the titles of *Mugdhatuṅga* and *Prasiddha-dhavala*. The Bilhari Stone inscription panegyrizes him in the following manner :—

"विजित्य पूर्वाम्बुधिकूलपालीः
पालीम्समादाय च कोसलेन्द्रात् ।
निरन्तरोद्वासितवैरिधामा
धामाधिकः खड्गपतिर्य आसीत् ॥"[137]

It means that "having conquered the lines of country by the shore of the eastern sea, and having taken Pālī from the lord of Kosala, having uprooted the dwellings of enemies one after another, he was splendid master of the sword."[138]

Some scholars think that Pālī of this inscription may be identified with the modern village of Palāi in the district of Balasore (Orissa), situated at a distance of six miles from the sea-shore.[139] But, Dr. H. C. Ray has correctly identified it with the modern village of Pāli, situated about 12 miles to the north-east of Ratanpur in the Bilaspur district.[140] Most probably, the Kālachuris came from the

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136. *Ins. Or.*, Vol. III, Pt. ii, P. 381 f.
137. *E I.*, I, P. 256 f.
138. *E.I.*, I, P. 265 f
139. *Annals of the Bhandarkar Oriental Institute*, Poona, 1927-28, P. 287 f.
140. *Dynastic History of Northern India*, Vol. I, P. 395.

north-west direction, crossing the Mekala range of mountains at Chilpi-ghāt and after crossing the villages of Boram-deo or Borla, they proceeded to Ratanpur and Pālī which were in the dominion of the Somavaṁśi kings, entitled *Kosalendra.* After capitulation of the northern borders of Kosala by the Kālachuris, the Somavaṁśi kings removed their headquarters from Śrīpura to Suvarṇapura, whereafter they never officially used the title of *Kosalādhipati* although in Nos. 22 and 24 the word *Kosalendra* has been written. The shifting of their headquarters probably took place in the first half of the 10th century A. D, when Kokkalla's son Mugdhatuṅga-Śaṅkaragaṇa ascended the throne. From this time onwards the name of the family was changed from Paṇḍuvaṁśa to Somavaṁśa.

Now, the question arises under what circumstance, the Somavaṁśi kings adopted the title of *Trikaliṅgādhipati*, which they used continuously from the time of Janamejaya-Mahābhavagupta (No.16) up to the time of Karṇadeva (No. 40). Curiously, however, the same title (*Trikaliṅgādhipati*) was used by some Eastern-Gaṅgā kings of Kaliṅga, the Eastern-Chālukyas of Veṅgi and some Kālachuri kings of Ḍāhāla The latter had continuously used that title from the time of Lakshmīkarṇa (A. D. 1041-70) whose father Gāṅgeyadeva *alias* Vikramāditya (A. D. 1030-41) boasted for having defeated the king of Utkala.[141] The title of *Trikaliṅgādhipati* was there after used by the kings of that family (Kālachuris) up to the time of Vijayasimha A. D. 1180-95).

141. According to Amoda (Bilaspur Dt) plates of Pṛithivīdeva I, Kamalarāja, son of Kaliṅgarāja of Tummāṇa vanquished the king of Utkala and gave his wealth to his lord Gāṅgeyadeva. His grandson Pṛithivīrāja became the king of Kosala.

The relevent verse runs as follows :—

"कारापञ्जररुद्धकीरनृपतिर्दीप्तोङ्गलक्ष्मीचयै-
स्तस्मात्कुन्तलभङ्गभङ्गिरसिको गाङ्गेयदेवोऽभवत् ।
येनाकारि करीन्द्रकुम्भदलनव्यापारसारात्मना
निर्जित्योत्कलमब्धिसीम्नि विजयस्तम्भः स्वकीयो भुजः ॥"

(Vide *E.I.* XIX, pp. 79 f)

The Eastern-Chālukyas captured the country of Trikaliṅga in the time of Ammarāja (II) (A. D. 945-70), son of Chālukya Bhīma.[142] It is stated that he "ruled well the Veṅgi country with Trikaliṅga, according to the prescription of Dharma".

The inscription of the Somavaṁśi kings, after No. 16, were only found from the districts of Balangir, Sambalpur and Cuttack; and they were issued from the towns of Suvarṇapura, Ārāma, Vinītapura, Yayātinagara and Kīsarakellā. It shows that in the latter age, *i. e*, about the 10th century A. D. the successors of Mahāśivagupta Bālārjuna lost a considerable portion of their dominion in the north and west of Kosala and ruled over a smaller territory comprising of the districts of Balangir and Sambalpur in Orissa. Names of some districts and villages in Kosala, in the time of fhe Pāṇḍuvaṁśi kings, known from epigraphical sources, is enlisted here under :—

I. Districts :

1. Phareya-*bhukti*;
2. Peṇṭhama-*bhukti*;
3. Sundarikā-*mārgga*;
4. Ashṭadvāra-*vishaya*; and
5. Kosirā-Nandapura *vishaya*;
6. Taradaṁśaka-*bhoga*;
7. Lōyaḍḍaka-*vishaya*;
8. Onibhoga-*vishaya*.

II. Villages :

1. Bondāka,
2. Avaḍika,
3. Pimpari-padraka,
4 Meṅkiḍḍaka,
5. Vilva-padraka,
6. Guḍaśarkaraka,
7. Kontiṇika-*grāma*,
8. Tala-pāṭaka,
9. Koḍasīmā,
10. Viyaṇaka,
11. Śrīparnikā,
12. Vaṭa-padraka, and
13. Chhātranāṭā,
14. Kailāsapura-*grāma*
15. Navahaṭṭa
16. Toḍaṅkaṇa,
17. Nāli-padra,
18. Bāṇa-padra,
19. Madhubeḍha,
20. Kura-padra,
21. Vargullaka,
22. Śarkarā-pāṭaka,
23. Vaidya-padraka,
24. Khadira-padrak

142. *E.I.*, XIX, p. 146 f.

II. THE SOMAVAMŚI KINGS.

After Mahāśivagupta Bālārjuna, we get no evidence to establish his relationship with the first known Somavaṁśi king, Mahābhavagupta - Janamejaya (I), son of Śivagupta or Mahāśivagupta, although it is quite certain that the Pāṇḍu-vaṁśa of the time of Bālārjuna was called as Somavaṁśa in the time of Janamejaya (I) which title continued upto the extinction of the dynasty from Utkal.

Gen. Cunningham suggests that Śivagupta is identical with Bālārjuna.[1] But, while examining the palaeographical development of scripts used in the inscriptions of Janamejaya as well as of Bālarjuna, we have no hesitation in saying that the interval period between them should have extended for a century or more. Strangely, however, no epigraphical record in between these two kings is forthcoming. That again leads one to suspect that there might have existed no intervening king in between them and that father of Janamejaya might be no other than the Mahāśiva Bālārjuna. On this point we are not able to give up the above suggestion offered by Cunningham although his chronology of the Somavaṁśi kings is based on the *Mādalāpāñji* (the temple chronicles of Śrī Jagannātha at Puri) which record contains no historical truth so far as the dates and the so - called Keśari line of kings are concerned. According to Dr. Fleet, the compilation of the *Pāñji* was taken place in a much latter time.[2] Mr. Paramananda Acharya has elaborately dealt with the subject to prove that the *Pāñji* contained no historical value at all. According to him, one should agree with Dr. Fleet who remarks that "the whole account should be expunged bodily from the pages of History."[3]

Regarding the founder of the Somavaṁśi line, Fleet says, "we are dealing now only with the identification of the two Śivaguptas. It appears to be a very plausible one; for, Mahāśivagupta I and his son

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1. *A.S.I.R.* Vol XVIII, pp. 17, 85 and 87 ff.
2. *E.I.* III, pp. 334-40 ff.
3. *J.A.S.B.* Vol. IV, No.i, (1962), pp. 17-23 ff.

and grand son, also possessed the Kosala country, and the absence of the prefix-*mahā*, and of a second fanciful name, in the designation of his seems to suggest that sudden rise in the status of the family occurred just then, in short, that Śivagupta, having been at first only a feudatory prince of Kosala like Tīvaradeva, subsequently became powerful enough to seize the paramount sovereignty of that country, and perhaps also of the Kaliṅga territories." This view of Fleet needs clarification since it seems to have been believed by many scholars as the only plausible explanation.[4]

The names of 'Śivagupta' and 'Mahāśivagupta' led Dr. Fleet to suggest that the status of Śivagupta, father of janamejaya (I), is less dignified than that of his son Mahāśivagupta-Yayāti (I) the prefix *mahā* being added to the latter's name. But, it does not convince us for two reasons, namely : (i) that among all the eight available inscriptions of Bālārjuna (Nos. 9-15), five inscriptions mention his cognomen as Mahāśivagupta (Nos. 9, 10, 12, & 14) while the remaining three call him Śivagupta (Nos. 8, 11, 15). It is, therefore, clear that with or without the prefix *mahā*, the sur-name of a king will make no alteration in his status; and (2) that in No. 20, Janamejaya's father is Mahāśivagupta instead of Śivagupta, mentioned in his other records (Nos. 17-19 and 21-25). In No. 20 and other inscriptions of Janamejaya (I), Śivagupta, father of Janamejaya, is categorically entitled as *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Parameśvara*, indicating his status of paramount lordship. For these reasons, we are inclined to ignore Fleet's suggestion who ascribed Śivagupta as a subordinate king of Kosala.

No. 16 is the first available record of the Somavaṁśī king and issued from Suvarṇapura by Mahābhavagupta Janamejaya, son of Śivagupta, in the third regnal year. A new type of *praśasti* was introduced by him with the titles of *Paramabhaṭṭāraka*, *Mahārājā*-

4. **Hira Lal says that "Bālārjuna–Sivagupta" may possibly the grand father** of the title-less Sivagupta of the Katak inscriptions (vide *Inscs. in C.P. & Berar*, pp. 102 ff.)

dhirāja, *Parameśvara*, *Somakulatilaka* and *Trikaliṅgādhipati.* Up till now, we are in possession of as many as twenty-five copperplate inscriptions, including an incomplete grant (No. 43) and four stone inscriptions together with one on a stone-image of Sūrya (No. 41). The texts of these inscriptions are reproduced in Nos. 16-43 and supplementary No. 32-A

The most important but difficult part of the history of the Somavaṁśi kings is the chronological sequence, dates and synchronous aspects which will be discussed at the first instance.

Before dealing with the chronology, a table with necessary reference to the available copperplate grants of the Somavaṁśi kings, to examine the compatible sequence of the reigning period of each king, is given below :—

With the help of the Somavaṁśi inscriptions as well as some copperplate charters of the Bhauma-kara kings of Toshali, we are able to study the chronological position of the Somavaṁśi kings, who, in the latter age, captured Uḍra or Utkala, Toshali and Koṅgada soon after the decline of the Bhauma-kara rule from that area, in *circa* tenth century A D.

The first known Somavaṁśi king is Mahābhavagupta (I) *alias* Janamejaya (I) who also possessed the title of Dharmakandarpa as stated in Nos. 23, 24 and 25. He is also known as Svabhāvatuṅga in No. 27. The total number of his charters, discovered so far, is ten (Nos 16-25); and the last one records his thirty-fourth regnal year. From the 6th to 31st regnal years, his *Mahāsandhivigrahin* was Malladatta, son of Dhāradatta. But, in the 34th R.Y. the office of the *Sandhivigrahin* passed to the hands of Dhāradatta (II) who was probably the son and successor of Malladatta. It is also proved from the name of *Mahāmahattara* Sādhāraṇa, son of Śobhana, who was present in four grants, between the 8th and 34th regnal years of Janamejaya (I) when after Malladatta, Dhāradatta held the office. Another officer, designated as *kāyastha,* is Koighosha, son of Vallabha-ghosha, whose name occurs only in the former three grants of the said

king (Nos. 16-18). After Koighosha, the office was held by some other persons, namely Allava, son of Kaivilāsa (Kailāsa ?), in Nos. 20 and 22, Śrīvatsa, son of Saṅkilla, in No. 21 and Māhuka, son of Priyaṅkarāditya, in Nos. 23 and 24. Bhaṭṭa Sādhāraṇa, son of Śobhana, who was the *Mahattara* and *Mantrin* (minister), belonged to the Bhāradvāja *gotra*, Vārhaspatya and Aṅgīrasa *pravara*, and he was a student of the Vājasaneya-śākhā He migrated from Takāri[5] and was regarded as a great scholar being panegyrized in the following manner :—

ज्ञेयाशेषार्थशास्त्र-स्मृतिविमलधिया वेद-वेदाङ्ग-विद्या-
शिक्षा-कल्पेतिहास-प्रकटसुरगुरु प्राप्तभूयिष्ठधाम्ना ।
नाम्ना साधारणेन द्विजवरविधिना मन्त्रिणा यस्य राज्यं
निर्व्यूढं शौर्य्यमुच्चैस्त्रिजगतिविदितो धर्म्मकन्दर्पदेवः

During the reign of Janamejaya (I), there existed three headquarters in Dakshiṇa-Kosala, *viz.* (1) Suvarṇapura, (2) Mūrasīma and (3) Ārāma-kaṭaka from which places the king issued his charters. The former two places might be identified with the present Sonepur and Mūrasiṅgā respectively in the Balangir district; but, the identification of the third place is not possible for want of a place corresponding to the name Ārāma.

Now, regarding the king's title 'Dharmakandarpa' in Nos. 23-25, we are greatly tempted to bring to the notice of our readers a similar name of a king of the Somakula dynasty who is recorded in the Nālandā plate of the time of Devapāladeva (A.D. 810-50).[6] According to that inscription, a Buddhist monarch named Samarāgravīra of Yavabhūmi (Jāvā), belonged to the Śailendra dynasty who married a queen called Tārā, a glorious daughter of Dharmasetu of the 'Somakula'. Tārā was also the mother of Bālaputradeva, who succeeded his father

5. Takka country is adjoining the lower hills, east of the Chenab (vide *HCIP*, Vol. IV, p. 111 ff.)

6. *E.I.* XVII, p.324 ff.

Samarāgravīra and who, in the time of the Nālandā grant, was the king of Yavabhūmi. The relevant verse of that inscription runs as ·ollows :—

"पौलोमीव सुधाधिपस्य विदिता सङ्कल्पयोनेरिव
[प्रीतिः] शैलसुतेव मन्मथरिपोर्ल्लक्ष्मीर्मुरारेरिव ।
राज्ञः सोमकुलान्वयस्य महतः श्रीधर्मसेतोः सुता
तस्याभूदवनीभुजोऽग्रमहिषी तारेव तारा द्वयः ॥"

The Nālandā plate is dated in the 35th or 39th year of the reign of Devapāladeva (A.D. 810-50).[7] Accordingly, it is ascribed to A. D. 845 or 849 when Tārā, the chief-queen of Samarāgravīra and the queen mother of Bālaputradeva of Yavabhūmi granted a charter in favour of a Buddhist monastery at Nālandā. Since she (Tārā) is said to be a glorious daughter of the Somakuli - king Dharmasetu which

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7. While editing the Nālandā Inscription, Hirananda Shastri failed to indetify Dharmasetu with any known king of that period. In this connection he writes :—

"Our record speaks of two more persons and they require special mention. One of them is Dharmasetu whom the inscription describes as a scion of the Lunar-race and the father of Bālaputradeva's mother namely Tārā. To our regret it does not supply any other particulars regarding him and it is hardly possible to identify him ....." (Vide *E.I.* XVII, pp. 315 ff.)

It is, however, interesting to point out here that a large number of emigrants, settled in the Island of Jāvā, are known as 'Kaliṅg'. Mr. Shastri cites the Yūpa-Inscriptions, compiled by Dr. Vogal, who assignes these people as the inhabitants of Kaliṅga. Therefore, it is not improbable to say that some kind of matrimonial relationship was established between the Somavamśi kings of D. Kosala with the Sailendra-vamśi kings of Yava-bhūmmi or Jāvā, who embraced Buddhism. The Somavamśi kings had also matrimonial relationship with the Bhauma Kara kings of Toshali who also embraced Buddhism, like the Sailendra kings. More light in this matter is needed before arriving at any conclusion.

name sounds quite synoym to the title 'Dharmakandarpa'* used by Janamejaya (I), who belonged to the same Somakuli line and since the time of Janamejaya (I) falls almost in the same period when Devapāladeva of the Pāla dynasty of Bengal reigned, we are tempted to identify him (Dharmakandarpa) with Dharmasetu of the said Nālandā charter.

In No. 39, at line 3, Janamejaya (I) is credited with a great victory over a king of Oḍra. The king of Oḍra is said to have been killed by him through the point of a spear (*kunta*). According to some scholars, the country of Oḍra is identical with Utkala or the present Orissa. Referring to this inscription, Dr. K. C. Panigrahi says that "in plain words it means that Janamejaya assumed the sovereignty of Orissa after killing its king with his *kunta*".[8]

We fear, it is not safe to jump in to such a conclusion unless it is proved that the country of Oḍra, in the 8th century A.D., extended in all the coastal districts of Orissa. Almost all the epigraphical documents record the name of the country of Toshali that extended over the coastal districts of Orissa from atleast the river Suvarṇarekhā in the north and the Ṛishikulyā in the south As a matter of fact, the Oḍra - vishaya or Oḍra - deśa run parallel to Toshali towards her western borders, forming a buffer - land between D. Kosala and Toshali. In the early parts of the 7th century A.D., Oḍra - vishaya is mentioned for the first time as a part of Uttara Toshali in Soro plate of Somadatta, who issued a charter from Āmratakshaka.[9] At that time, Oḍra was only a *vishaya* (district) and located in Uttara - Toshali that extended from the Suvarṇarekhā as far as the Vaitaraṇī or Mahānadī [10] Then again, from two copperplate grants of the Tuṅga - kings of Yamagartta - maṇḍala, we come across the name of the same Oḍra - vishaya.

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* The meaning of the words *Dharma-kandarpa* and *Dharmasetu* are '*loving-justice*' and '*barrier of justice*' respectively, giving the same idea. (Vide Monier William's *Sans-Eng-Dic*, pp. 511-2 ff,)

8 *Chronology of the Bhauma-kara and the Somavamśis of Orissa*, p. 6.

9 *E.I.* XXIII, pp. 202 ff.

10 *Ins. Or.* Vol. I, Pt. ii, pp. 152 ff.

Yamagartta - mandala being a Province, covered by the present districts of Dhenkanal and Talcher from which districts these plates were discovered. The first plate belongs to a king called Gayāḍa Tuṅga who granted some lands to a brāhmaṇa, migrated from Ahichhatra and settled in Oḍra - vishaya.[11] And, the second plate belongs to the same king who issued another charter to a brāhmaṇa migrated from Varendra - maṇḍala and settled in the same Oḍra - vishaya.[12] In consideration of these epigraphs, we can safely conclude that Oḍra was only a *vishaya* or district in Uttara - Toshali located in Yamagartta - maṇḍala which extended in the districts of Dhenkanal and Talcher.[13] Yuan Chwang's 'Wu-T'u (Ota)', lying at a distance of above 700 *li* to the so h - west of Karṇasuvarṇa, ought to be considered in the light of the above mentioned epigraphs, if 'Wu-T'u (Ota)' was identical with Oḍra. It is also called as a *deśa* (Province) in some Somavaṁśi-records.

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11 *J.P A.S.B.* Vol. V, pp. 348 ff.

12 Arch. Sur. Of Mayurbhanj, Vol. I, pp. 152 ff; and *J.P.A.S.B.* Vol. XII, pp. 292 ff.

13 A line of kings who belonged to the Tuṅga dynasty ruled over the province of Yamagartta-maṇḍala in *circa* 9th–10th centuries A.D. They were under the Bhauma Kara kings and used the '*Samvat*' of their over-lords. A king of that family (Tuñga) called Vinīta Tuṅga, appears in Talcher plate of Sivakaradeva of the Bhauma-kara dynasty who issued the said charter in *Samvat* 149 (Vide B. Misra's *Orissa Under The Bhauma Kings*, P. 44 ff.)

According to Tirumalai Inscription of Rājendra Chola (A.D. 1012-44), Oḍḍa–Vishaya was covered with so dense a jungle that it was well protected from all directions and caused difficulty for approach of the Chola Army A. K. Nilakanta Sastri's *The Cholas*, Vol. I, pp. 249 ff.)

The above description in the Chola records fully supports our point as it has been recorded in it that even in the time of Rājendra Chola, Oḍra was only a *vishaya* (district) and not a country like Kosala or Utkala. The term 'Nāḍu' applied in the case of Kosala in Tirumallai Inscription of the said Chola king, gives a hint that Kosala in his time was considered to be a province (*Maṇḍala*) and that was ruled by a subordinate king under the Imperial Somavamśi kings who lived in Yayāti-nagara, whose great fame, according to the Chola Inscription, knew no decline.

According to the Paśupatināth inscription of Jayadeva, Uḍra (Oḍra) is enlisted among the countries of Gauḍa, Kaliṅga and Kosala. In No. 20, Oḍra is given the position of a *deśa* where a village called Purushamaṇḍapa was situated. Unfortunately, the said village remains unidentified.

From the said Somavaṁśi inscription, it is also clear that Oḍra-deśa came into the possession of these kings of Kosala some time after Janamejaya (I) or in the time of Mahāśivagupta Yayāti (I) who granted a village in Gaṇḍitama-vishaya, situated in the Oḍra-deśa. Another place known as Śilābhañja-pāṭi,[14] the residence of a donee in No. 28, was also situated in the same Oḍra-deśa. The possession of the province of Oḍra may be ascertained from No 35, according to which, a village was granted by Udyotakeśari in Airāvata-maṇḍala. That maṇḍala was under some subordinate kings of Nandodbhava and Śulki dynasties in or about the 10th century A.D.[15] They also used the Bhauma-*era* in their grants. The fact relating to Janamejaya(I)'s killing of the king of Oḍra through *kunta*, is mentioned for the first time in the grants of Udyotakeśarī, his great great-grandson, after lapse of about a century or so. The relevant verse is quoted below :—

"तद्वंशेजनि शुभ्रकीर्त्तिरतुलो विश्वम्भरावल्लभो
राजा श्रीजनमेजयः स रिपुहाभूतस्त्रिलिंगाधिपः ।
दन्तादन्ति - कराकरि - श्रममिषाद्भग्ने रिपूणां द्विपे
यः कुन्ताग्रहतौड्रदेश-नृपतिर्लक्ष्मीं समाकृष्टवान् ॥"

Recently, a new set of copperplate grant of Yayāti (I) is discoverd from Khandapara of Puri district (vide Supplementary No. 32-A). According to this inscription, Yayāti granted a village in the district of Antarudra (or Antarodha) *vishaya* which finds mention in Chaurasi

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12 We are inclined to identify Silābhañjapati with the modern Sitābiñji in Keonjhar district where a large number of ancient ralics and monuments are seen.

13 *Ancient India*, No. 5, pp. 50 ff; *HCIP*. Vol. IV, pp. 78 ff.

plate of Śivakaradeva of the Bhauma-Kara dynasty.[16] He (Śivakara) calls himself as the king of Utkaḷa. It proves that the *vishaya* called Antarudra passed from the hands of the Bhauma-Kara kings to Yayāti (I) in the same time when Oḍra was transferred from Toshali to Kosala. Most probably, some feudatory chiefs of Oḍra started disturbance in that country taking advantage of the weak administration of Lalitabhāra of the Bhauma-Kara dynasty who was the husband of Tribhuvana-mahādevi and the son-in-law of Janamejaya (I) *alias* Svabhāvatuṅga. It is Janamejaya (I) who suppressed the rebel in Oḍra deśa by killing its king in a battle-field Thereafter, Oḍra was merged in Kosala.

Now, the question is, under what circumstance a subordinate king of Oḍra started disturbance against his overlord, the king of Toshali or Utkala ? In No. 27, Janamejaya (I) and his son Yayāti (I) claim that they defeated the kings of Ḍāhāla or the Chedis and burnt their city to ashes. In the same inscription, Janamejaya is entitled as Svabhāvatuṅga. According to two Baud plates of Tribhuvana - mahādevi of Bhauma - Samvat 158 (A. D. 894), she (Tribhuvana - māhadevi, the wife of Lalitabhāra of the Bhauma-Kara dynasty), was the daughter of Svabhāvatuṅga who belonged to the dynasty of the Moon and a king of Kosala. So, it is well proved that Svabhāvatuṅga is identical with Janamejaya (I) who killed the Oḍra - king. The relevant verse in the two Baud plates of Tribhuvana - mahādevi is quoted hereunder :—

"सीतांशुवंश-नलिन-श्रीविकाशैकभास्वत:
राज्ञः स्वभावतुङ्गस्य कोसलाधिपते: सुता ।
सुतायां श्रीयशोवृद्धे यशोवृद्धिविधायिनी-
श्रीमत्तृत्तामहादेव्यां कृतजन्मपरिग्रहा ॥"[17]

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16 *J. B. O. R. S.* Vol. XIV, pp. 292 ff.

17 *E. I.* XXIX, pp. 210–20 ff (See lines 17 & 18 from the text).

These two charters of *Saṁvat* 158 (A.D. 895) were issued by Tribhuvana - mahādevi after she succeeded her husband, Lalitabhāra, and became the sole monarch of the kingdom of Toshali where Oḍra - vishaya formed a part. Presumably, after her accession to the throne of the Bhauma - Kara family, an unexpected wave of turmoil swept over that unfortunate kingdom. It seems to have been started with some unknown internal feud to which the then subordinate prince of Oḍra was a participant. That apparently created a favourable opportunity for the Chedi king, Lakshmaṇarāja, who, according to Bilhari Stone Inscription, defeated the king of Kosala and got a wonderful image of Kālīya (perhaps as a gift) from the prince of Oḍra. The relevant verse of that epigraph runs as follows :—

"जित्वा कोशलनाथमोड्रनृपतेराप्तस्तु यः कालियो
रत्ना स्वर्णमयः स येन विहित सोमेश्वराभ्यर्चनम् ।[18]

It means that "after defeating the lord of Kosala, he (Lakshmaṇarāja) made Kālīya, wrought of jewels and gold, which was obtained from the prince of Odra, a reverential offering to Someśvara ...."

The above description of the Bilhari inscription indicates that the king of Oḍra did not fight against the Chedi king; on the other hand he gave him a wonderful image of Kālīya made of gold and full of jewels. This hint, however, leads to assume that some sort of treachery played its own course in the kingdoms of Kosala and Toshali or Utkal when Janamejaya Svabhāvatuṅga and his daughter Tribhuvana - mahādevi respectively ruled these two countries. The said treachary might have attracted Lakshmaṇarāja to start with a temporary raid over the country of Kosala. But, soon after that unexpected Chedi aggression

18 *E. I.* I, pp. 256 ff.
According to H. C. Ray, "it is, however, difficult to identify this *Kosala-natha* or the *Oḍra-nṛpati* from whom Yuvarāja (?) obtained the bejewelled Kālīya. The former may have been one of the earlier members of the Somavaṁśi rulers of Orissa who regularly assumed the title of *Kosalendra*" (Vide *D.H.N.I.*, Vol. II, pp. 765 ff.)

was over, Janamejaya did not relish the insult as a defeatist, but gathered all his might and wiped out the internal and external enemies from the countries of Oḍra as well as Ḍāhāla or Chedi which events have been well described in Nos. 27 and 39.

Lakshmaṇarāja flourished in *circa* middle of the 10th century A.D. He might or might not be the contemporary of Svabhāvatuṅga whose daughter (Tribhuvana-mahādevī) issued two copperplate charters in *Saṁvat* (Bhauma-*Saṁvat*) 158 (A.D. 895). Therefore, we are not sure whether Lakshmaṇarāja himself or any of his predecessors (*i. e.* Mugdhatuṅga or Yuvarājadeva) availed the golden opportunity by internal disturbance in Oḍra-vishaya which culminated into a civil-war in that unfortunate land. We have shown at page 356 above, how in the second half of the 9th century, a portion of West-Kosala was occupied by the Kālachuris along with a place called Pālī, and how after that event the headquarters of D. Kosala was shifted from Śrīpura to Suvarṇapura.

The struggle between the Somavaṁśis and the Kālachuris (or the Chedis of Ḍāhāla) prolonged for some time when Yayāti (I) claimed a great victory over the Chaidyas in No 27. Mention is made in that inscription that Yayāti (I) burnt the country of Ḍāhāla after having overpowered one Durgarāja. It is not clear if the word Durgarāja denotes the name of a person or a designation of an officer. Dr. K. C Panigrahi, however, identifies him with Yuvarājadeva (I) of the Kālachuri line.[19] We believe, it is not safe to arrive at such a hasty conclusion without further corroboration of the fact, even though the identification of Durgarāja with Yuvarāja appears quite ingenious and reasonable. If the identification will be taken into account, then the Kālachuri-*praśasti* in the Bilhari stone insc iption relating to

19. According to Dr. K. C. Panigrahi, the word 'Durgarāja' should be read as 'Yuvarāja' in No 27, at line 48. He asserts that "there is no doubt that the name which the scribe wanted to inscribe was Yuvarāja" (vide *Chronology of the Bhauma-karas and the Somavaṁsis of Orissa*, pp. 51 ff.)

Yuvarājadeva's conquest over Gauḍa and Kaliṅga on one side and Kāshmir and the Himālaya on the other should be taken as nothing but poetic myth.*

It is interesting to note here that the Chedi kings of Ḍāhāla started a new line of their own at the same time when Janamejaya introduced a new type of *Praśasti* for his family, using a long title including *Trikaliṅgādhipati* or the Lord of Trikaliṅga. Why he called himself *Trikaliṅgādhipati* eliminating the old title of his family *e.g.* *Sakala-Kosalādhipati* ? Presumably, the country of Kosala, in the time of Mahābhavagupta-Janamejaya, was divided into two parts no sooner the Kālachuris captured the western part of that territory and after Kokkalla's establishing a new line of his own in Ḍāhāla (the modern Bundelkhand),[20] whose capital was located somewhere near the fort of Kālañjar in the heart of the ancient Mekala kingdom. That portion of Kosala was in the kingdom of Tīvaradeva and his successors upto the time of Mahāśivagupta Bālārjuna. Therefore, bitter rivalry between the Somavaṁśis and the Kālachuris prolonged for a considerable period, each trying to attack the other's land when occasion and opportunity arrived.

Now, the question is why Janamejaya and his successors were known as the Lords of Trikaliṅga ? Most probably, after the country of Dakshiṇa-Kosala was separated into two parts, Janamejaya or his immediate predecessor established a new kingdom including a portion of the lands of the Eastern Gaṅgas of Kaliṅga. And that kingdom

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* Some scholars say that "the authenticity of the statement in the Bilhari inscription that Yuvarāja I raided Kāshmir and the Himālaya may well be doubted," (vide *H.C.I.P.* Vol. IV, pp. 89 f.)

20. According to Cunningham, Kokkalla ruled from A.D. 860-900 (Vide *ASIR*, Vol IX, pp. 103 ff.), Hira Lal places him in the last quarter of the 9th century A. D. (Vide *The Annual Report of the Bhandarkar Institute*, (1927-28), pp. 282 ff.). H. C. Ray assigns him to A. D. 875-925 (Vide *DHNI*, Vol. II, pp 754 ff.).

was known as Trikaliṅga.[21] The Somavaṁśi kings had matrimonial relationship with the Bhañjas of Vañjulvaka and the Gaṅgas of Svetaka A Gaṅga king named Jayavarman who issued a grant in *Saṁvat* (Bhauma-*Samvat*) 100, corresponding to A.D. 836, allowed the charter to be enshrined by his queen named Trikaliṅga-mahādevi.[21] Presumably, she was the daughter of the then lord of the country of Trikaliṅga which must have been honoured as a separate kingdom in the time of Jayavarman, *viz. cir.* first half of the 9th century A. D. Another king of the Bhañja dynasty of Vañjulvaka, called Vidyādhara-bhañja, issued a grant in his kingdom at Gumsur (Ganjam district), which grant was enshrined by his queen called Trikaliṅga-mahādevi.[23] It shows that, Vidyādharabhañja of Vañjulvaka married the daughter of a king of Trikaliṅga. The Somavaṁśi kings of Trikaliṅga must have, therefore, established matrimonial relationship with the Gaṅgas of Svataka and the Bhañjas of Vañjulvaka who lived as their relatives and neighbours. In addition, they also established relationship with the Bhaumakaras of Toshali. Thus, their kingdom was safe from all quarters except towards the west where the Chedis of Ḍāhāla lived.

After Janamejaya, we get seven grants of his son Yayāti (I) (Nos. 26-31). His first and last inscriptions are dated in the 4th and 28th *R.Ys.* respectively. Like his father, he ruled for a long period exceeding twenty-eight years or more. The names of the officers who lived under him, are not mentioned in the records of his father, Janamejaya, except one Mādhava, son of Vāsu, who lived in the 31st *R.Y.* of Janamejaya and in the 9th *R.Y.* of Yayāti in Nos. 27 and 28 respectively.

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21. For some details regarding Trikaliṅga, please refer to *Ins. Or.*, Vol. II, 333-4 ff.

It should be noted here that Ammarāja, son of Kollabbigaṇḍa Vijayāditya of the E. Chālukya family "ruled well the Vengī country with Trikaliṅga, according to the injunction of Dharma". (Vide *E.I.* XIX, pp. 146 ff.)

22. *E.I.* XXIII, pp. 267 ff.

23. *Ibid.* IX, pp. 271 ff.

A list of officers of the time of Yayāti (I) is given below :—

(1) Chichaṭeśa or Chichaṭeśvara, (2) Dhāradatta and (3) Siṁhadatta, the *Mahā-sandhivigrahins*; (1) Sāntināga and (2) Utsavanāga, son of Saṁpheṇāllava or Allava, the *Mahākshapaṭalas*; (1) Tathāgata and (2) Sūryasena, the *Kāyasthas*; Yallaka, the engraver and (1) Mādhava, son of Vāsū, (2) Paṇāka, (3) Vāsuka and (4) Madhumathana, the smiths. Most probably, Mādhava and Madhumathana are one and the same person. The *Mahā-sandhivigrahin* Chichaṭeśa is present in two grants (Nos. 26 and 28) in the 4th and 9th regnal years of Yayāti (I) while Dhāradatta's name is mentioned in three grants (Nos. 27, 28 and 30) and Siṁhadatta's in No. 31 which is a grant made by Yayāti (I) in his 28th R.Y.

Yayāti (I) issued two grants in his 24th and 28th regnal years to a single brahmana called Mahodadhi, son of Siddheśvara and grandson of Parameśvara of the Kauśika *gotra* (See Nos. 30 and 31). Most probably, Parameśvara's another son, Vaśishṭha whose son Śrī Rāchho of the same Kauśika *gotra* was given lands by Bhīmaratha in No. 32. It shows that Dhāradatta, the *Sandhivigrahin* of the time of Mahodadhi, in the 24th *R Y.* of Yayāti (I) in No. 30, succeeded by Siṁhadatta to the office of the *Sandhivigrahin* in the 28th *R.Y.* of the same king (Yayāti-I) when Mahodadhi received lands. It leads to a very important point, namely that Dhāradatta (I , father of Malladatta, who was the *Sandhivigrahin* in the 6th *R.Y.* of Janamejaya (I), in Nos. 1-19, is a different person from Dharadatta (II), the *Sandhivigrahin*, who lived in the 24th *R.Y.* of Yayāti (I). So, Malladatta's father must be the Dhāradatta I, the grand father of Dhāradatta II.

The capital of the Somavaṁśi kings was transferred from Suvarṇapura to Yayātinagara towards the close of the reign of Yayāti (I). Why it was done so by Yayāti ? Presumably, the disturbance in Oḍra-vishaya during the time of his father, induced him to shift the capital to a more secure and convenient place, even though peace was restored in his dominion. In No. 30, a grant was issued by him in the 24th R.Y , for the first time, from the city of Yayātinagara. It is said

to be a very charming town being situated on the banks of the Mahānadi. The relevant verse is quoted below :—

"महानदीतुङ्गतरङ्गभङ्ग
स्फारोच्छलच्छीकरवद्भिरारात् ।
यस्मिन् रतासिक्तमदङ्गनानां
श्रमापनोदः क्रियते मरुद्भिः ॥
तस्मात् श्रीययातिनगरात् ॥"

According to S. K. Aiyangar, this town (Yayātinagara) is identical with Jājnagar of the Persian historians of the latter period. We are not able to accept this view since Jājanagar, or the present Jaipur of Cuttack district is on the bank of the Vaitaraṇī and not on the Mahānadī. Hira Lal thinks that the said town is no other than the village Binkā or the old Vinītapura That too, cannot be accepted for the reason that there was no plausible reason to change the name of Vinītapura to Yayātinagara.*

In the Tirumalai inscription of Rājendra Chōla, we come across the name of Yādinagar or Ādinagar which is undoubtedly the same as Yayātinagara In that place, a Somavaṁśi king named Indraratha was defeated by the Chola emperor, Rājendra. The Chola records add that Oḍḍa-vishaya is a place very difficult to approach. Surely, it points to a locality within the western half of the Cuttack district where a thick forest runs for several miles, and through which passes the Mahānadī too deep, steep and narrow (at the Sātakośi-gaṇḍa). We believe that the correct identification of Yayātinagara would be a place on the banks of the Mahānadī near Kanṭilo in Khandapara Sub-Division where many ancient monuments, including the temple of Nilamādhava, are seen.

After Yayāti (I), his son Bhīmaratha came to the throne. We notice two copperplate charters issued by him during the 3rd and 11th R.Ys. (Vide Nos. 32 and 33). The *Mahāsandhivigrahin* in the 3rd R.Y. was Siṁhadatta whose name is recorded in another grant issued

* In the *Pavana-dūta* Dhoyi mentions the name of Yayāti-nagara in between Kaliṅga and Sumha.

in the 28th *R. Y.* of his father (Vide No. 31). But, in the 11th *R. Y.* of Bhīmaratha, the office of the *Sandhivigrahin* passed to Rudradatta, son of Devadatta, who belonged to the same family.

In the newly discovered Khandapara plates of Dharmaratha, son of Bhīmaratha, we get the following panegyrical verses relating to the latter :—

"माद्यल्लोलालिमालाकुलकरटपुटस्यन्दिदानप्रवाहान्
सिन्दूरारक्तकुम्भान् सितपृथुलरदान् कामदेवादिसञ्ज्ञान् ।
जित्वाजापालमाजौ जनितसुरवधूविस्मयस्मेरवक्त्रः
स द्वात्रिंशत्करीन्द्रान् शरनिकरहतारोहकानग्रहीद् यः ॥
तस्माद् विस्मयहेतु हेतिलड़ित प्रस्तावनाकर्ण्णनै-
र्द्धूताकम्पित पूर्व्वरुद्रमुकुट प्रीतिन्दुनिर्व्वर्णितः ।
भ्राम्यत्कीर्त्तिरजायताहवहृत स्वस्थारिगीतोदयः
श्रीमान् भीमरथो यतः समुद्रन्नाराधिरादश्च तिः ॥"*

According to the first verse, he (Bhīmaratha) defeated a king named Ajāpāla from whom he got thirty-two war-elephants including one whose name is Kāmadeva. According to the second verse, his glorious achievements were well appreciated by a king called Rudra of the East (पूर्वरुद्रनृपति). The first king, Ajāpāla, is not yet identified with any king of that name. We presume that he might be a local chief like the king of Oḍra who was killed by Janamejaya (I). But, the second king named Pūrva - Rudra may be identified with a king of the same name who ruled in the present Manbhum district of W. Bengal. Ofcourse, there lived a king named Rudramāna of the Māna dynasty who ruled some where in the Gayā district of Bihar. According to Govindapur inscription, he lived in A.D. 1137.[24] Therefore, we cannot take him as a contemporary of Bhīmaratha who lived much earlier than Rudramāna.

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* The meaning of this verse is not quite clear.

24 The date in the Govindapur inscription is read as :
(SS. 1059 or A.D. 1137, vide Bhandarkar's List, No. 1105 in *E.I. XX*, p. 150 f.

Another king Rudra is known from Boram (Mānbhum district) Inscription. His baby son was a "mighty, undecying, lord of the three worlds and a crown prince."[25] The characters used in that inscription correspond to the scripts of the Somavaṁśi-inscriptions of Bhīmaratha and his successors. So, we presume that the king of Mānabhum should be identified with the king Prūva-Rudra of the Somavaṁśi-record.

Another king named Rudra is found in the family chronicles of Nepal-Rāj, according to which, he ruled jointly with Nirbhaya in the Newari-*era* 128 (A.D. 1007).[26] But, since the country of Nepal lies to the north-east of Kosala and very far away from Bhīmaratha's dominion, it is not likely that Rudra of the Somavaṁśi-record is identical with any king of that locality.

After Bhīmaratha, his first son Dharmaratha ascended the throne. We get only one copperplate charter of this king (Supplementary No. 32-A), according to which inscription, he granted a village in Antaruda-*vishya*[27] to a brāhmaṇa during his 11th *R.Y.* and in the month of Phālguna. It is, therefore, clear that at least for eleven years after Bhīmaratha, the Somavaṁśi kings did not face any political catastrophe; on the other hand, they took aggressive action against the Gauḍa and Āndhra countries. The relevant verse in the said inscription is cited below :—

"यत्केलिज्ज्वलिताम्ध्र-गौड-नगरी-धूमावलीढौकिता-
म्भिभ्रद्भाति मसींविधुद्विजकुलप्रीत्या कलङ्कीकृतः ॥

Most probably, Vigrahapāla II, the predecessor of Mahīpāla of Vaṅga was the target of Dharmaratha. It seems that the struggle between the Pālakings of Vaṅga and the Somavaṁśi kings of Kosala

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25. Bhandarkar's List, No. 1176

26. *J.B & O.R.S.* Vol. IX, pp. 416 ff. and *HCIP*, Vol. IV, pp. 58–9 ff.

27. Antarodha *vishaya* is mentioned in Chaurasi plate of Sivakaradeva of Bhaumakara dynasty (Vide J.B.O.R.S., Vol. XIV, pp. 292 ff.

started when Devapāla captured a portion of northern Toshali, called Utkala (the present Mānbhum district). Formerly, that portion was under the Bhauma-kara kings of Toshali. Even after the decline of that dynasty, some of the border lands of the kingdom were usurped by some ambitious kings. Nayapāla is one of them. He issued a grant from Daṇḍabhukti without taking due sanction from its legitimate ruler. So, the Somavaṁśī kings who established matrimonial relationship with the Bhauma-Karas and ultimately succeeded their kingdom, did not keep silent.

After Gopala II, Vigrahapala II came to the throne of Vaṅga. He could not keep himself stable on the throne, but wandered in various parts of India as stated in Bangarh grant of his son Mahīpāla.[28] According to some scholars, "this description of aimless wanderings of Vigrahapāla's forces in all directions was regarded as a covert allusion to the loss of paternal kingdom by Vigrahapāla, and his vain attempt to seek help or refuse in various quarters.[29]

The same verse regarding the aimless wandering of the forces of the king is also mentioned in the case of Vigrahapāla's father, Gopāla II, in some other inscriptions. Thus, it is quite clear that some unknown calamity in the Pāla kingdom caused weakness of that royal family. Most probably, that was the precise time when Dharmaratha burnt the city of Gauḍa and defeated the king of that country.

Dharmaratha was a great hero among the Somavaṁśī kings. The following eulogy relating to him, mentioned in the inscriptions of Udyotakeśarī confirms this view :—

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28. The relevant verse is quoted below :—

"देशे प्राचिप्रचुरपयसि स्वच्छमापीय तोयं
स्वैरं भ्रांत्वा तदनुमलयोपत्यका चन्दनेषु ।
कृत्वा सान्द्रेम्मरुपुजड़तां शीकरैरभ्रतुल्या:
प्रालेयाद्रेः कटकमभजन् यस्य सेनागजेन्द्राः ॥"

(*E.I.* XIV, pp. 326 f.)

29. History of Bengal, Vol. I, pp. 136 f.

तस्माद्धर्मरथो मनोरथफलः
सीतांशु-वंशश्रियो
निस्त्रिंशैकसखाशिखामणिरभू-
न्निःशेषभूमीभुजाः ।
यस्मिन् दिग्विजयावतारणि पुरा
विद्वेषिभूमीभुजाः
प्रातिष्ठन्त दिगंतरं तदनु च
स्फीताश्रमूरेणवः ॥
सेतूपान्तवनान्तरे हिमवतः
पर्य्यन्त भूसीमनि
प्रागाम्भोधितटीवनेषु कटके
पूर्वेतरक्ष्माभृतः ।
यस्योत्कम्पदरातिराजयुवति-
निःश्वास-झंझानिलैः-
व्यासङ्गस्वनदन्तरालमुखरैः
र्गीतं यशः कीचकैः ॥

Although some poetic exaggeration crept into the second verse, quoted above, we need not doubt about the great achievements relating to his strategy and political success in foreign affairs.

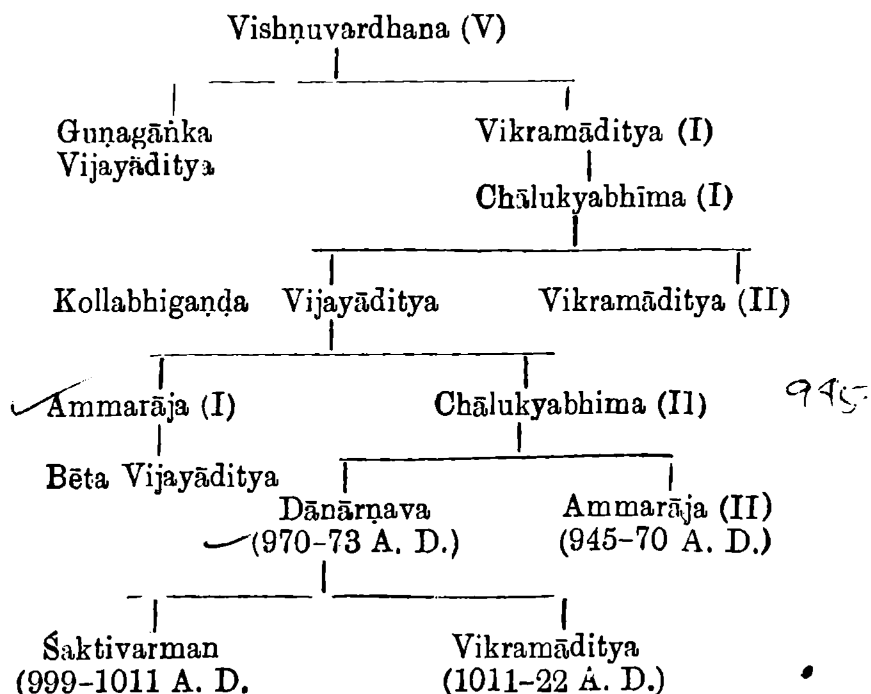
Even after Dharmaratha, the hostility between the kings of Vaṅga and Kosala did not cease Dharmaratha's younger brother, Yayāti II, claims that he appeared as the full-moon in the clear sky of Vaṅga at the same time when he smashed Rāḍha and Gauḍa. We will discuss this point afterwards.

Now, the question regarding the contemporary kings of Āndhra who suffered a defeat in the hands of Dharmaratha may be taken into account. The immediate neighbour of South - Kosala, in the south, is Veṅgi, ruled by the Eastern Chālukyas, in whose family there was a king called Kollabhigaṇḍa - Vijayāditya, who advanced his army as far as Virajāpuri and defeated the king of that place. From the records

of the Bhauma - Kara kings of Toshali, we learn that Virajāpuri was their main capital.[30] It continued to be so up to the end of the dynasty. Virajāpuri is identical with Virajākshetra or the modern Jajpur in Cuttack district. We have already stated that towards the close of the Bhauma - Kara rule in Toshali, many neighbouring kings tried to capture that country by force. Like the kings of Vaṅga, Kollabhigaṇḍa - Vijayāditya also tried his lot in that unfortunate land with some temporary success; but ultimately he and his successors invited calamity to their own country. Dharmaratha, who claims to have burnt the city of Āndhra, must have taken revenge against the Āndhras.

Before dealing with the political relationship of the Somavaṁśi kings with the kings of Āndhra, we like to give a genealogical table of the Eastern - Chālukyas who ruled over the kingdom of Veṅgi upto A. D. 1022.

E. Chālukya dynasty



30 *I.H.Q.* Vol. XII, pp. 489 ff. and Ins. Or. Vol. II, pp. 259 f.

Kollabhiganḍa-Vijayāditya came to the throne in *circa* 10th century A. D.

In the Nanduru plates of Velanāṇṭi Rājendrachōḍa, Kolla-bhiganḍa Vijayāditya is credited with certain victories over Virajā-purī, a place which is identical with the famous city of Viraῆjā-nagara, situated on the banks of the Vaitaraṇī

The following passage is quoted from the above mentioned plates :—

"त[त्सूनु]र्विजयादित्यो नाम मास[ष्टकमथ]परिपाल्य
विरजान्नामपुरीं विजित्य त्रिदिवमगमत् ...."[31]

Kollabhiganḍa-Vijayāditya started his rule in the 10th century A. D. Most probably, the Chālukyan attack over Virajāpurī seems to have crushed the Bhauma-Kara supremacy to a certain extant and caused the down fall of that royal line. The last known queen of the family is Vakula Mahādevi, the step-mother of Daṇḍi Mahādevi whose last known date is *Saṁvat* 187, corresponding to A.D. 923.[32] After Daṇḍi, her step-mother Vakula Mahādevi succeeded. A copperplate inscription of her is being edited by Mr. P. R. Srinivasan, Superintendent of Epigraphy, Ootacamund, in *Epigraphia Indica*, Vol. XXXVI. From Mr. Srinivasan I learnt that the inscription records the grant of a village by Vakula Mahādevī in *Saṁvat* 204 which corresponds to A.D. 940. From the genealogical table of the Eastern Chālukyas of Vēṅgi, we know that Āmmarāja (II), grandson of Kollabhiganḍa Vijayāditya, came to the throne in A.D. 945, *e.g.* only five years before the above mentioned grant of Vakula Mahādevi. Therefore, it may be presumed that Vakula Mahādevi was the target of Kollabhiganḍa. But, from the Chālukyan records, we further know that immediately after his (Kollabhiganḍa's) invasion against Virajā-purī, he died. It is not improbable to suggest that the Somavaṁśi king, Yayāti (I) (II), might have caused a serious check by repulsion on his way home; and that resulted his immediate death giving Vakula

31. *E.I* XXIX, pp. 241 ff.

32. Banapur plates of Daṇḍi Mahādevi, Vide *J B. & O R.S.* Vol.V, pp. 571 ff.

Mahādevi a chance to hold the last tumbling crown of the family. After Vakula's death, the throne of Utkala fell vacant and anarchy prevailed for a certain period. Then, the ministers and warrior-chiefs of the country nominated Yayāti, the then king of Kosala, to rule over Utkala. After this, both the kingdoms (Kosala and Utkala) were amalgamated and brought under the direct rule of the Somavaṁśi kings. The relevant passage is quoted below :—

"भट्टैरवष्टब्धमिदं नरेन्द्रैः
राष्ट्रद्वयं कोशलमुत्कलं च ।
अकण्टकं साधयतः समन्ता-
द्भुजद्वयं यस्य कृतार्थमासीत् ॥"

The meaning is given by Pandit Binayaka Misra as follows :—

"His (Naghusha's) younger brother Yayāti, the conqueror of the world, the representative of Madhusūdana and the ocean of learning, was elected as king of the two countries - Kosala and Utkala - by the warrior-chiefs. He (Yayāti) effectively repulsed the enemies. His lotus-like feet were radiant with the wreath of the rays of head - jewels of all the prostrate enemies and his hands accomplished well his purpose on all sides."[33]

The above description of Yayāti (II) is well proved from the following passage mentioned in his own grant, No. 34 :—

"पत्तनसुवर्णपुरावासित श्रीमद्विजयकटकादतिशयोर्जित-
प्रतापभारावनतसमस्तनृपतिकदम्बचूडामणिपरिचुम्बितपादपीठः,
प्रथितानेकनल-नहुष-मान्धातृ-दिलीप-भरत-भगीरथ्यादि-
राजचरितः कर्णाट-लाट-गुर्जरेश्वरदाहज्वरो भू-विटकलत्र-
काञ्चीकलापभरणलम्पटः, कलिङ्ग-कोङ्गदोत्कल-
कोशल-स्वयम्बरप्रसिद्धः, गौड़-राढ़ाम्बर प्रकर्षणोद्घात-
मारुतः, सीतांशुवंशविमलाम्बरपूर्णचन्द्रः, स्वभुजोपार्जित-
त्रिकलिङ्गाधिपतिः, परममाहेश्वर-परमभट्टारकः
श्रीमहाभवगुप्तपादानुध्यात महाराजाधिराज-परमेश्वर-

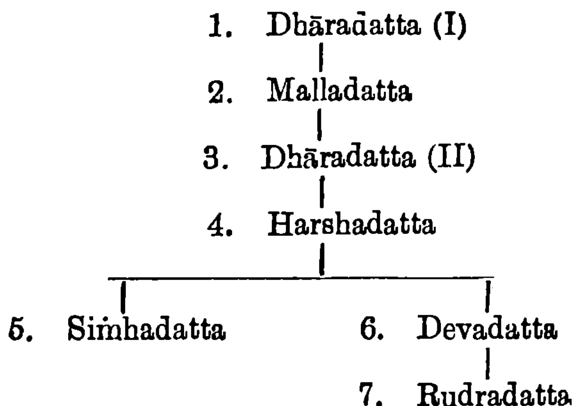
33 See No 35 at Pages 227 & 232 above.

प्रणमित्रराजन्योपसेवितपादारविन्दयुगल:, श्रीमहाशिवगुप्त-
श्रीययातिदेव:........"[34]

This type of long *praśasti* is not found in any other inscription ewlogizing any other Somavaṁśi king, although each king of the family used the common epithet like *Trikaliṅgādhipati*, *Mahārājādhirāja* and *Parameśvara.*

The amalgamation of Kosala with Koṅgada and Utkala must have taken place in *circa* 950 A. D. when the last ray of the Bhauma - Kara rule in Utkala and Koṅgada vanished. That is the time of Yayāti (II) who led successful expedition against many countries like Karṇāṭa, Lāṭa, Gurjara, Kāñchi, Gauḍa, Rāḍha etc.

After Dharmmaratha, we get only one inscription of his third brother, Yayāti (II) (No. 34). The grant of Yayāti (II) was made in his 3rd *R. Y.* in favour of a brahmana named Yaśakara, son of Śāntikara and grandson of Nārāyaṇa of Parāśaras *gotra.* The donee is entitled as '*Svarodayi*'. It indicates that he mastered the '*Svarodaya*', a section of Astrology. The writer of the above charter is Rudradatta, nephew of Siṁhadatta and grand son of Harshadatta. Rudradatta is also the writer of the charter of Bhīmaratha, issued in his 11th *R. Y.* With the help of Nos. 16-25, 27 and 29-34, we prepare the following genealogical table of the *dattas* who lived in the court of the Somavaṁśi kings as scribes atleast for six generations :—



34 Vide above, pages 219-20 f.

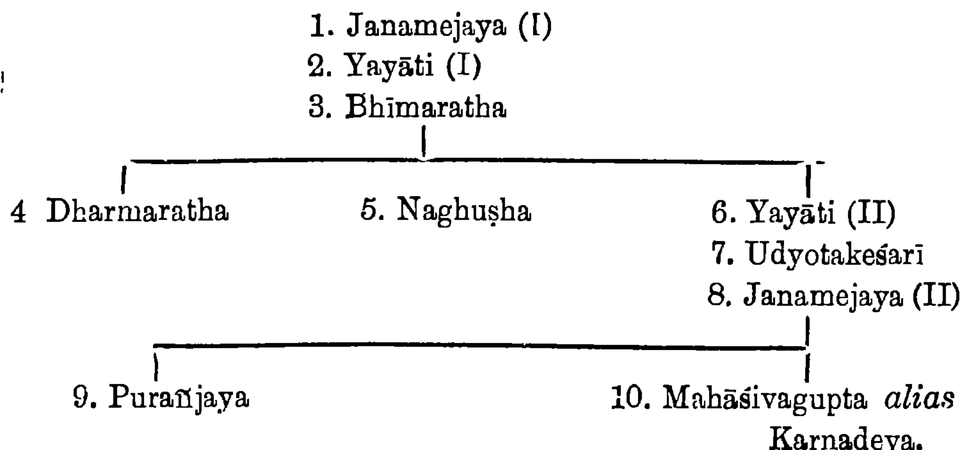
Rāṇaka Rudradatta was holding the office of the *Sandhivigrahin* at least up to the 4th *R.Y* of Mahābhavagupta Udyotakeśarī, son of Yayāti (II). After No 35, we get no name of any officer who belonges to the family of the Dattas. Only in two charters of Yayāti (I), issued in the 4th and 9th regnal years, one Chhichhaṭeśa or Chhichhaṭeśvara usurped the office of *Sandhivigrahin* in the place of Dhāradatta (II). But, it was a temporary intervention of Chhichhaṭeśa to the office Dhāradatta (II) again appears as the *Sāndhivigrahin* in the 15th and 24th regnal years of Yayāti (I).

The genealogical table of the Somavaṁśi kings creats some amount of confusion in our mind when we compare the *praśasti* verses of the family after Janamejaya (I) *alias* Dharmakandarpa and Svabhāvatuṅga. It is necessary to discuss this aspect in detail. But, before coming to that point we have to give a list of kings with their regnal years and head-quarters from which they issed their grants :—

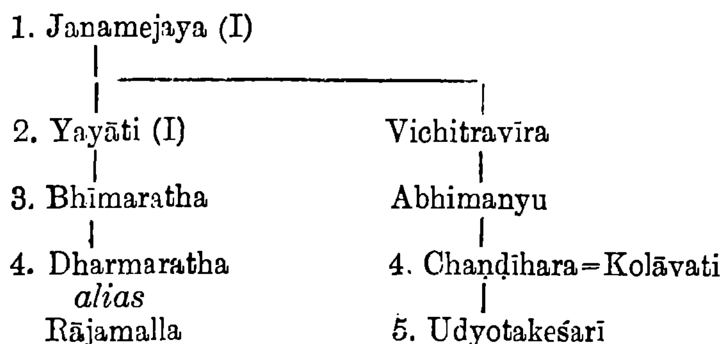
Name of the King	R. Y.	Capital
1. Janamejaya (I)	3rd and 24th	Suvarṇapur
	6th	Mūrasima
	17th and 31st	Ārāma-Kaṭaka
2. Yayāti (I)	4th, 8th, 9th and 15th	Vinītapura-Kaṭaka
	24th and 28th ...	Yayāti-nagara
3. Bhīmaratha	3rd	Yayāti-nagara
	11th	Kisarakellā
4. Dharmaratha	11th	Yayātinagara
5. Yayāti (II)	3rd	Suvarṇapura-Pattana
6. Udyotakeśarī	5th	Yayāti-nagara
7. Karṇadeva	6th	Yayāti-nagara

From this list, it is known that Janamejaya (I) did not shift his head-quarters to Yayāti-nagara or Vinītapura.

The following genealogical table, mentioned in No. 40, in the time of Karṇadeva, differs, to some extent, from the genealogy found in Brahmeswar inscription (No. 39) :—

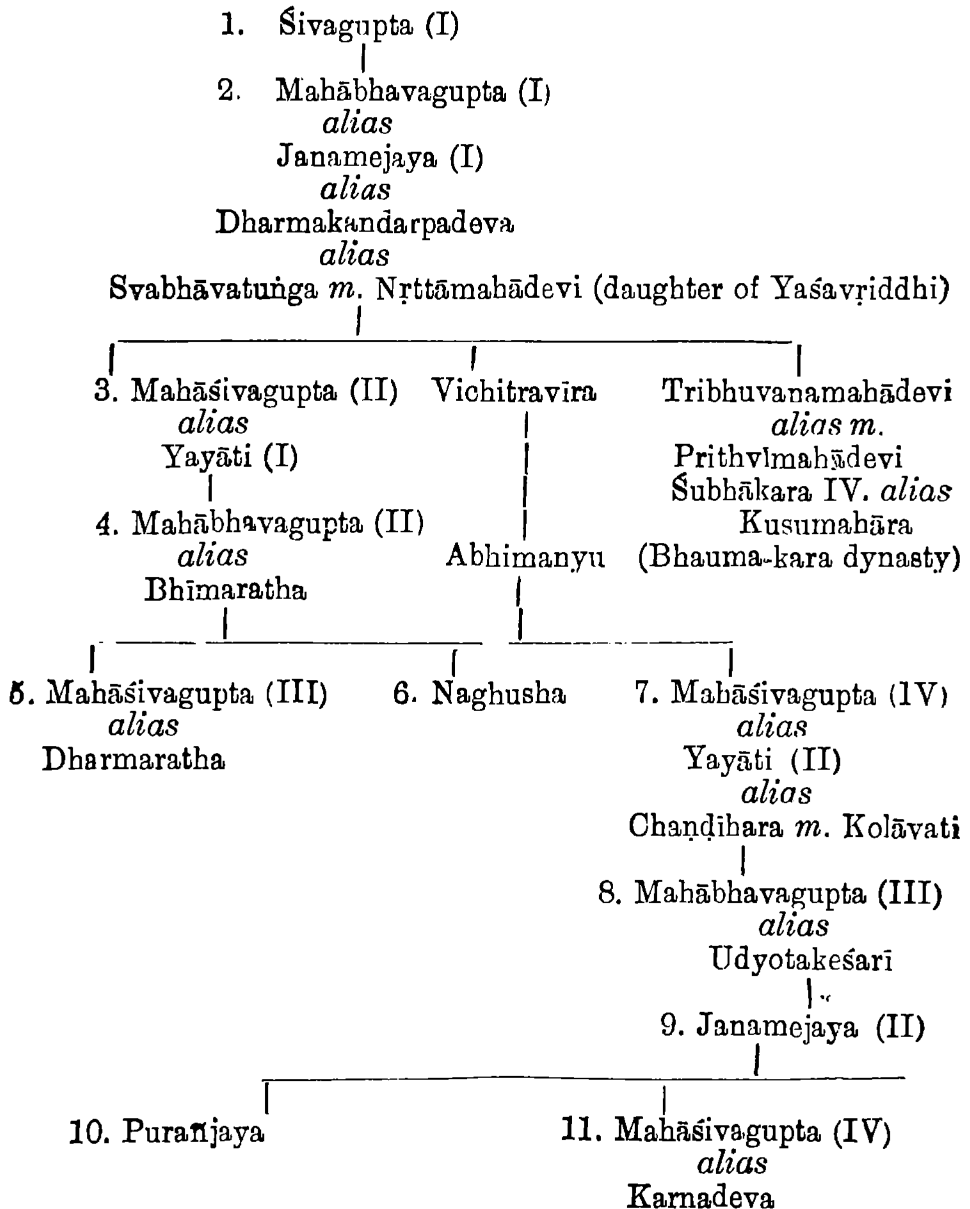


In No. 39, in the time of Udyotakeśarī, we get the following genealogy which starts from Janamejaya (I) excluding Nos. 2-4 :—



While comparing these two pedigrees, mentioned in Nos.39 and 40, we notice some discrepancies, such as the king Dharmaratha, who was succeeded by his two younger brothers, Naghusha and Yayāti, according to No. 40, died issueless; and then, Chaṇḍīhara, son of Abhimanyu, grandson of Vichitravīra, the brother of Yayāti (I), came to the throne (No. 39). Further, it is known that after Rāja-malla-Dharmaratha, "his kingdom was laid waste by various warriors of different countries" and there was "a lapse of short and eventless

time".[33] After this, Chaṇḍihara, the great grandson of Janamejaya (I) and father of Udyotakeśarī, was made the king by the Chiefs of Utkala. He seems to be no other than the king Yayāti (II) of the first genealogy. With the help of Baud plates of Tribhuvana-Mahādevi, we complete the Genealogical table of the Somavaṁśi kings as follows :—



35. Please see page 250, V. 6 above.

Dharmaratha ruled the country for eleven years or more. His copperplate charter was issued in the 11th *R.Y.* (No. 32-A, Supplementary). After him, his younger brother Naghusha came to the throne. No inscription of his has yet come to light. In certain epigraphs of the succeeding kings, he is regarded as a hero of the family. He also overpowered some enemy kings and drove them away. In No. 39, at lines 18-21, an allegorical verse sings his glory as quoted below :—

"अत्रास्ते करिवृन्दमुन्मदमिह प्रौढ़ोस्ति पञ्चाननः
सन्त्येताषु जगद्गृहे गिरिदरी कुम्भीषु कुम्भीनशाः ।
स्नेहादित्यभिधाय वृद्धशवरीवर्गेण वद्धाश्रुणा
यद्वैरिप्रमदाजनो वनभुवः सञ्चारमध्यापितः ॥" (Vr. 7)

Pandit B. Misra translates the verse as follows :—

"The old Śavara women, having suppressed the tears in order to teach how to wander in the forest, took pity on the females of his (Naghusha's) enemy and told them that there are many ruttish elephants and there is also a strong lion having irresistible access all over the world, and again, there are huge snakes in the holes of the caves of the hills."

From this description, it is quite apparent that Naghusha's enemy was living in the country where the Śavaras lived, who as a tribe are seen no where except in Kaliṅga and a portion of D. Kosala. Eventually, the unknown enemy of Naghusha can be no other than a contemporary Gaṅga king of Kaliṅga (*i.e.* Kāmārṇava V). As a matter of fact, hostility between the Gaṅgas and the Somavaṁśis existed since a pretty long time and continued until the latter was completely wiped out from Utkala by the renowned king Choḍagaṅga.

In the middle of the 10th century A.D., the weak and tattered administration of the Bhauma-kara queen Vakula-mahādevi attracted many ambitious kings to capture that miserable land.* Among them

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* Satrubhañja of *Samvat* 198 seems to have bent towards the Somavamśi kings who established their capital at Yayātinagara, not far from Dhrutipura, the headquarter of the Bhañjas.

one of the Gaṅga kings of Kaliṅga might have taken some aggressive action which startled Naghusha who was waiting for a peaceful merger of the Bhauma territory into his own; because, there lived none in the family of Vakula-mahādevi to succeed her. So, he drove back the Gaṅgas by using his own force.

A recently known copperplate inscription of Vakula-mahādevi[36] records the date as *Saṁvat* 204, which corresponds to A. D. 940. But, from the Orissa Museum Plates of Neṭṭabhañjadeva, we know that *Saṁvat* (Bhauma-era) was reckoned atleast up to 213[37] or A.D. 949, the middle of the tenth century which witnessed the dramatic change in the political history of the Bhauma-kara kingdom.

According to some scholars, the merger of Utkala in the kingdom of the Somavaṁśis was accomplished by Yayāti (I).[38] Inorder to corroborate that theory, they use to refer to No. 28 which is a grant, made by Yayāti (I) in his 9th *R. Y.*, of a village called Chānda in Maraḍa *vishaya* of Dakshiṇa-Toshali. If Yayāti (I) had not occupied Toshali, which was under the Bhauma-karas, how could he grant a village in that area without the formal sanction of the king or queen of that land ? This question probably created confusion in the minds of some scholars.

It has already been stated that in the time of Janamejaya (I), some treachery, was played by a subordinate prince of Oḍra while a Chedi king invaded that land. At that moment, the queen of Toshali, Tribhuvana-mahādevi, might have taken shelter in Kosala under the protection of her brother, Yayāti (I), who might have become the sponsor *cum* regent of her. Thus, there was no need of taking any

36. To be published in the next issue of *Epigraphia Indica* by Mr. P.R. Srinivasan, the Superintendent for Epigraphy, Ootacamund.

37. Dr. D. C. Sircar read the date of this inscription as Samvat 13 for 213 which is clear in the original. We have pointed out this mistake of Dr. Sircar in a note in *O.H.R.J.* Vol. IV, pp.71 ff.

38. *Chronology of the Bhauma-karas and Somavamśis of Orissa*, PP. 32 f.

approval from Tribhuvana-mahādevi when Yayāti himself had granted lands to gain good will and support from learned group of people of that troubled territory. In consideration of these events and also in the face of some clear evidence regarding the merger of Utkala in Kosala as stated in Nos. 34[39] and 39, how can we accept any other suggestion ?

We have already stated how Kollabhigaṇḍa Vijayāditya tried to capture Utkala by advancing his force as far as Virajāpuri or the modern Jājpur, and how after that event, hostility appeared in the royal families of the Eastern-Chālukyas and the Somavaṁśis. Now, we will examine the political situation of Veṅgi during the middle of the 10th century. Āmmarāja (II), the grandson of Kollabhigaṇḍa, ruled over Veṅgi from A.D. 945 when a collateral member of that family (Dānārṇava) created trouble for accession with the aid of the Rāshṭrakūṭa king Krishṇa (III). Immediately after the Rāshṭrakūṭa intervension, Āmmarāja fled to Kaliṅga and took shelter under the Gaṅga king Kāmārṇava, who, according to the Kāñchipuram inscriptions (Nos. 237 and 238 of 1931), declared himself as a friend of the junior branch of the Eastern-Chālukyas. Presumably, Kāmārṇava (A D. 945-78) had matrimonial relationship with Ammarāja; So, he personally appeared in a fight against the enemies of his friend Āmma; but, he lost his life in that battle. Soon after this, Krishṇarāja (III) invaded Kaliṅga with success. According to some Chālukyan inscriptions,[40] Āmmarāja (II) at first ruled over Veṅgi and Trikaliṅga;[41] but, latter on he proceeded to Kaliṅga where he stayed for long fourteen years, *i. e.* A. D. 956-970. During that period, many

39. ' कलिङ्गकोङ्गोदोत्कलकोशलस्वयम्बरप्रसिद्धः" (Vide No. 34, line 14)

40 Vide Arumbaka Plates of Bāḍaparāja, E.I. XIX, pp. 137 ff.

41. It is interesting to note here that according to Masulipattam Plates of Amma (I) (A D. 918–25), he ruled a portion of Trikaliṅga (Vide E I. IV, pp. 131 ff.). According to Kolavennu grant of Chālukya Bhīma (II), he used the title of *Trikaliṅgadhipati*. Thus, it is proved that the E. Chālukyas had political contact with the kings of Trikaliṅga (Somavaṁśīs) from the time of Ammarāja (I) of the E. Chālukyan dynasty of Veṅgi.

changes had taken place in the political history of Utkala. Krishṇa-rāja (III), after accomplishing his victory over the countries of Veṅgi and Kaliṅga did not cease his activities but advanced as far as Gauḍa and Magadha where too he achieved successes. The following verse in Karhad plates is note worthy : —

"तस्योत्तर्ज्जितगुर्ज्जरो हृतहटल्लाटोद्भटश्रीमदो
गौड़ानां विनयब्रतार्पणगुरुः सामुद्रनिद्राहरः ।
द्वारस्थाङ्ग-कलिङ्गगाङ्ग-मगधैरभ्यर्च्चिताज्ञश्चिरं
सूनुस्सूनृतवाग्भुवः परिवृत श्रीकृष्णराजोभवत् ॥"[42]

Soon after the disappearance of the last ray of the Bhauma-kara rule from Utkala and that of the death of Vakula-mahādevi without a successor causing prevelance of chaotic condition throughout the land, the nobles and chiefs invited Yayāti (II) from D. Kosala and requested him to run the administration. Like the affairs in Veṅgi, a junior branch of the Somavaṁśi kings enjoyed the status of suzerainty over the kingdoms of Utkala and Kosala and also a portion of Kaliṅga. The relevant verses, describing the above, are quoted below :

"तस्मिन्गते दिवसपुत्रिणि राजमल्ले
नानाभटैरु[पहृते] सकलेपि राष्ट्रे ।
देशान्तरस्थित[वती प्रव]ल प्रवीरे
कालः कियानगमदत्र यथाकथञ्चित् ॥
त[त्र श्री]जनमेजयस्य तनयो
भूतः प्रसिद्धः क्षितौ
सर्व्वत्रापि विचित्रवीर इति य-
स्तस्मादजन्यात्मजः ।
धन्यो[ऽ]सावभिमन्युरित्यतिवली
तस्योपतेजाः सुतः
श्रीचण्डहर इत्यभून्नरप[तिः]
सर्वैरमात्यैः कृतः ॥

42 *E. I.* IV, pp 283 ff.

भृत्यामात्य* सुहृत्प्रजाश्रितजन-
ज्ञातीष्टबन्धुन्यथा-
योगं संपरिपाल्य राष्ट्रमुभयं
निष्कण्टकीकृत्य यः ॥
(Vide No. 39, Ll. 6-8)

It is already stated that there was hostility between the E. Gaṅgas and the Somavaṁśis long before Naghusha came to the throne. The expeditions of Krishṇa (III) in Kaliṅga as well as the countries of Gurjara, Lāṭa, Gauḍa etc. and his hostility with Karṇāṭa and Kāñchī (Chola) is well described in his inscriptions found at Toṇḍai-maṇḍalam. He is also described as the captor of Kāñchī in those epigraphs. The same countries are also claimed by Yayāti (II) to have been subdued by him as mentioned in No. 34 by the following epithets :—

"कर्णाट-लाट-गुर्ज्जरेश्वरदाहज्वरो भूविटकलत्रकाञ्ची-
कलापभरणलम्पटः कलिङ्गकोङ्गोदोत्कल-
कोसलस्त्रयम्बरप्रसिद्धः गौड़राढ़ाम्बरप्रकर्षणो-
द्घातमारुतः ... ."

Most probably, there existed some political alliance between Krishṇa (III) and Yayāti (II) for which reason they both faught independently or jointly against the kings of Karṇāṭa, Lāṭa, Kāñchī, Gurjara, Kaliṅga, Gauḍa etc. countries and bestowed with glories in their respective *praśastis*. This supposition is strenthened by a point that Krishṇa (III) never claimed any victory over Utkala or Kosala although he crossed over these two territories while proceeding from the south towards Gauḍa and Magadha. The political contact of the Rāshṭrakūṭas with the kings of Gauḍa or the Pālas of Bengal can be traced from Krishṇa (II), who, in the time of Nārāyaṇa Pāla, boasted that his 'command was obeyed by Aṅga, Kaliṅga, Gaṅga and Magadha.' These Rāshṭrakūṭa

* The *Sandhivigrahin* Rudradatta claims that he was the officer of Utkala and Kosala (Vide No. 35, Ll. 71-72).

kings used the title of 'Tuṅga' as their cognomen.[43] Therefore, we presume that the Tuṅga kings, who lived in Yamagarta-maṇḍala in the province of Oḍra, might have originally descended from the Rāshṭra-kūṭa dynasty who established friendly relationship with the Somavaṁśi kings. A place called Rohita-giri was the original home of the Tuṅgas as well as the Chandras of Bengal.

According to a popular tradition in Orissa, Yayātikeśari constructed the great temple of Jagannātha at Puri, and also the present temple of Liṅgarāja at Bhubaneswar. We are not sure whether he actually started the construction of the temple of Jagannātha which was left unfinished for one and a half centuries till Choḍagaṅga completed the structure;[44] but, it is quite plausible that the temple of Liṅgarāja (Kṛittivāsa) at Bhubaneswar must have been done by a Somavaṁśi king; and in every probability it is Yayāti (II) who started the work.* A few years after his death, his queen Kolāvati constructed the temple of Brahmeśvara in the same place (Bhubaneswar), under the influence of her husband's interest in temple construction. From the style of these temples we can trace out the architectural skill of the 10th and 11th centuries in Orissa. Previous to it, the temple of Nilamādhava in Kaṇṭilo and the twin temples of Nīlamādhava and Siddheśvara at Gandharāḍhi were consrtucted. The model of these architectural style is borrowed from the original home land of the Somavaṁśi

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43 The Rāshṭrakūṭa king Krishṇa (II)'s second name was Subha-tuṅga and his son was called Jagat-tuṅga.

44. In the Gaṅga-*praśasti* we get the following verse :—

"पादौ यस्य धरान्तरीक्षमशिलं नाभिश्च सर्वा दिशः
श्रोत्रेनेत्रयुगं रवीन्दुयुगलं मूर्द्धापि च द्यौरसौ ।
प्रासादं पुरुषोत्तमस्य नृपतिः को नाम कर्त्तुं क्षमः
तस्येत्याद्यनृपैरुपेक्षितमयं चक्रेथ गङ्गेश्वरः ॥"

From this verse, it is clear that the construction of the temple of Jagannātha was neglected by the previous kings and that was accomplished by Gaṅgeśvara (Choḍagaṅga).

* The temple was probably completed by Udyotakeśari or his successor.

kings or the Pāṇḍu-vaṁśis who are responsible for construction of the temples of Lakshmaṇeśvara at Sirpur and also the temples of Vaidyaṇātha on the river Tel. The Yoginī temples, seen at Bheraghat,[45] may be compared with some temples at Bhubaneswar as well as the Chausāṭhi-Yoginī temple at Hirapur near Bhubaneswar. The Somavaṁśi kings of Orissa were the followers of Śaivism as well as Śaktism. So, near Titlaghar, at Rāṇipur Jharial in Balangir district, we find an old and ruined temple of the 64-Yoginīs. They were apparently worshipped by the Somavaṁśi kings after their capital was transferred to Suvarṇapura where the goddess Panchāṁbari Bhadrāmbikā was installed. She was the *ishṭa-devī* of Yayāti (II) as mentioned in No. 34.[46] The passage in that inscription runs as follows :—

'सकललोकाभिलषितवरप्रदानानुग्रहकाम्यया-
भगवत्या श्रीपञ्चाम्बरिभद्राम्बिकायाधिष्ठितापत्तन-
सुवर्णपुरावासित............" (See No. 34, lines 9-11)

After Yayāti (II), his son Udyotakeśari ascended the throne. In the *Bhaktibhāgavata Mahākāvya* by Kaviḍiṇḍima Jīvadeva, the following verse is mentioned regarding the religious faith of Udyotakeśari :—

"भोजेषु तेऽस्वविनयादिव राजपीठाद्-
भ्रष्टेषु केशरीकुलं तदलं चकार।
तैरर्चिता द्विजवरा गुरवस्तथैव
जाताजगत्प्रथित वत्ससगोत्रिणस्ते ॥
उद्योतकेशरि कुलस्य गुरुर्बभूव
तेषुप्रसिद्धमहिमा भवदेव नामा ।[47]

45. Cunnigham's *ASIR*, Vol. IX, pp. 60 ff.

46. According to the Brahmeswar inscription (No.39) Yayāti (II)'s second name is Chaṇḍihara. From this name we presume that he was a devout worshipper of Chaṇḍi (Sakti) and Hara (Siva).

47. Vide *The Navabharata* (Oriya Journal of Cuttack), Vol. VI, Nos. 5 & 6 pp. 221-5 ff, and *JAS*, Vol. IV, No. i, pp. 24 ff. (P. T O.)

Most probably, Udyotakeśari paid more heed towards renovation of religious institutions. Some of his inscriptions, found in the cave-temples at Khaṇḍagiri (Nos. 36 and 38), strengthen our view. According to No. 36, he excavated a well in favour of some Jaina priests who used to worship the Tīrthaṅkaras. It was done in the Kumāra-parvata (Khaṇḍagiri) during his 5th *R.Y.* His name occurs in another stone inscription at the same place (No. 38) which records his 18th *R.Y.* According to that inscription, one Āchārya Kulachandra was living in that hill as the head of Ārya-saṁgha. In the same year (*i.e.* the 18th *R Y.*), his mother Kōlāvati completed the construction of the temple of Brahmeswar where she incised a stone inscription with the royal *praśasti* composed in Sanskrit verses, numbering seventeen, by a poet called Purushottama. From that inscription we learn that Yayāti (II) belonged to a collateral branch being a cousin of Naghusha.

Yayāti's expeditions must have annoyed many powerful kings, such as Gauḍa in the east, Gurjara in the west and Karṇāṭa plus Kāñchi in the south. So, after his death, the enemy kings of these countries awaited for opportunity to take revenge.

After Yayāti (II), his son and successor, Udyotakeśari, came to the throne. He fought, for the first time, against the great Chola king together with kings of Ḍāhāla and Gauḍa. The relevant verses in No. 39 describe the above :—

"श्रीमानाचतुरब्धिसीमवसुधाचक्रैकरत्नामणि-
र्मान्धातेव पृथूपमो भरतवद्राजा जगज्जीत्वर: ।

According to the *Bhaktibhagavata*, the guru of Udyotakeśari belonged to a Vatsa-gotri-brahmana family and devoted his life in Tantric cult. Probably, he is the author of the *Tantrārṇava*. The relevant verse is quoted below:-

"येनोद्धृते सकलविस्तृत यन्त्रसारे
तन्त्रार्णवे महति मज्जति सर्वलोक: ।
यस्थापितामरकुलैरिह कृत्तिवास:
क्षेत्रं वभूव वत तद्विपुलावकाशम् ।।"

सूर्य्याचन्द्रमसोः समैर्न्निजकरेरुद्दीपयन्रोदसी
पूर्व्वाद्रेः सवितेव सूनुरुदगादुद्योतकः केशरी ॥ [९]
वालक्रीड़ाभिरेव प्रतिभटमखिलं ड़ाहलं चोड़गौड़ौ
युद्धे सन्नद्धयोधद्विरदवलघटासङ्करं यो विजित्य ।
उद्दामाद्दोहिणीपद्गुरुगतिविनमद्भूभराक्रान्तपृथ्वी
राज्ञः कूर्व्वन्नशेषानवनतशिरसो जिष्णुरुर्व्वीमजैषीत् ॥" [१०][48]

After accomplishing these victories, he devoted his time and energy in social and religious affairs. His mother, Kolāvati, built the temple of Brahmeswar while he himself completed the Liṅgarāja temple.[49] Presumably, the last part of his reign was not happy and peaceful. Enemies from all quarters attacked the kingdom. To save his own position, he left the reigns of administration of Kosala in the hands of Abhimanyu, his paternal uncle (Vide No. 42). That arrangement disturbed the solidarity and caused weakness in the western border of the country.

Probably, towards the end of his rule or that of his successor, in 1023 A.D., the Chola aggression appeared from the west when Rajendra Chola (A.D 1012-1044) sent one of his generals to march against Kosala, Oḍra and Vaṅga. According to Tiruvalāṅgāḍu plates,[50] the expedition was successfully taken place by the Chola-General who met his lord, Rājendra, on the banks of the Godāvari after achievement of great success. K. A. Nilakanta Sastri says that "after crossing many streams by making the elephants in his army serve as bridges across them, the commander of Vikramachola's (Rajendrachola's) forces first

48. For the English translation of these two verses, please see page 251 above.

49. According to some scholars, the temple of Brahmeswar was built before the great temple of Liṅgarāja at Bhubaneswar. By consideration of the style of construction of these two temples, Brahmeswara and Liṅgarāja, the above opinion seems correct. In that case, we have to give credit to Udyotakeśari as the builder of the Liṅgarāja temple.

50. Vide *SII*. Vol. I, pp. 99 ff; *SII*, Vol. III, pp. 465-69 ff. & Vol. II, pp. 105-9 ff.

fell upon the strong army of Indraratha and took possession of the territory of that ornament to the lunar-race of kings; then he captured the vast treasures of Raṇasūra and entered the land of Dharmapāla and subdued him also."[51]

Mr. Sastri gives an English translation of the Tamil version of the said inscription which narrates the same fact with some more details as quoted below :—

"(He seized) Śakkarakkoṭṭam, whose warriors were brave; Madhurā-mandalam destroyed in a trice, the prosperous city of Nā-ma-ṇaikoṇam with its dense groves, Pañca-palli whose warriors (bore) cruel bows, Māśuṇi-dēśa with its green fields; a large heap of family-treasures together with many (other) treasures (which he carried away), after having captured Indraratha of the ancient race of the Moon, together with (his) family, in a fight which took place (at) Ādinagar, (a city) whose great fame knew no decline; Oḍḍa-vishaya which was difficult of approach on account of its dense forest defence; the good Kośalai-nāḍu, where brahamins assembled; Taṇḍabutti, in whose gardens bees abounded, (land which he acquired) after having destroyed Dharmapāla (in) a hot battle ....[51]"

Dr. Hultzsch read the name of the king of Oḍra-deśa as 'Indira-dan' and remarked that it was a doubtful name. But, subsequently he suggested that it might be a corruption of 'Indraratha'.[52]

Unfortunately, we find no king of this name (Indraratha) in the pedigree of the Somavaṁsi kings. Therefore, great doubt arises in our mind regarding the existance of Indraratha. Hultzsch's revised reading is, however, supported by the Paramāra-*praśasti* given in Udaypur (Gwalior) inscription of the Paramāra king, Udayāditya, in whose family a king called Bhoja was at war with Indraratha. The relevant verse in that inscription runs as follows :—

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51. *The Colas*, Vol I, pp 248-9 ff.

52. *SII.* Vol. I, pp. 248 f

"चेदीश्वरे'न्द्ररथ[तोग्ग]ल[भीम मु]ख्यान्
कर्णाट-लाटपति-गुर्ज्जरराट् तुरुष्कान् ।
यद्भृत्यमात्रविजितानवलो[क्य]मौला
दोष्णां बलानि कलयन्ति न [योद्धृ]लो[कान्] ॥"[53] (२)

Dr. G. Būhler translates the verse as follows :—

"Seeing the Karṇāṭas, the lord of Lāṭa, the king of Gurjara, the Turashkas, chief among whom were the lord of Chedi, Indraratha, Toggala (?) and Bhima,[54] conquered by his mercenaries alone, his hereditary warriors thought only of the strength of their arms, not of the numbers of the fighters."

Kielhorn identifies Indraratha with a Somavaṁśi king of Orissa. Nilakanta Sastri assents this identification and says that "Indrarath of the lunar-race whose defeat at Ādinagar[55] led to the surrender of Oḍḍa (Orissa) country and the (southern) Kosala, nothing can be added to Kielhorn's suggestion that he might be the same as the opponent of Bhoja of Dhārā, mentioned in Udepur inscription." A. C. Banerjee also accepts the views of Kielhorn and remarks that "very curiously in the Udepur *praśasti* of the Paramāra king Udayāditya, mention is made of a king named Indraratha, defeated by Bhoja of the same family."

The known dates of Bhoja of Dhārā range from V.S. 1076-1103 which dates correspond to A. D. 1010-1042. So, it is quite probable that Indraratha of the Udepur inscription is identical with the king of the same name in the Chola inscriptions; and that he belonged to the lunar-race of Oḍḍa-deśa (Orissa) and his headquarter was at Yayātinagara (Ādinagar of the Tamil inscriptions).

53. *E.I.* I. pp. 235 ff.

54. He is identical with Chālukya Bhīma.

55. Dr. S. K. Aiyangar identifies Adinagar of the Tamil record with Yayātinagara of the inscriptions of the Somavamśi kings (Vide *Journal of Indian History*, Special Number, April, 1941, pp. 1-11 ff).

Now, the most difficult and important question is the identification of Indraratha with one of the Somavaṁśi kings who ruled the country from Yayātinagara. From the copperplate inscriptions Nos. 30, 31, 32, 35 and 40, covering a period from the 24th *R.Y.* of Yayāti (I) upto the 6th *R. Y.* of Karṇadeva, the last known king of the dynasty, it is known that the important seat of government was at Yayātinagara. Its importance continued even up to the time of the poet Dhoyi of the 12th century A. D.,[56] who, in his *Pavana-dūta* (a Sanskrit-*kavya*), refers to the city of Yayātinagara ("नगरीमाख्यायतां ययाते."). So, it is quite apparent that a Somavaṁśi king, who ruled the country in A. D. 1023 from Yayātinagara, must be the sufferer in the hands of Rājendrachola.

In No. 35, it is mentioned that Udyotakeśari granted two villages called Kontalaṇḍā and Lovākaraḍā in the *taluk* or *khaṇḍa* called Saṁsarā in the district of Airāvatamaṇḍala in Oḍra deśa. A village called Sarsarā is now seen at a distance of about five miles to the south of Baudh; and, in between them, there is another village called Kantuaṇi which may be identified with Kontalaṇḍā. If Saṁsarā is taken as identical with Sarsarā, then Airāvata-maṇḍala should be located in between Baudh and Dasapallā. That tract was under a subordinate royal family known as Nandodbhava, during the 9th and 10th centuries A. D. Their headquarters was at Jayapura. A king of that dynasty issued a grant at Jiloṇḍā-*vishaya* which was in Airavata-maṇḍala. Jiloṇḍā may be identified with the modern Jiliṇḍā in Daspallā.[57] From these accounts, we may say that the kings of Airāvata-maṇḍala in Oḍra-deśa, lived as vassals under the Bhaumakaras whose *Saṁvat* they used in some of their grants. A king named Devānanda (II) and his son Dhruvānanda lived in Oḍra-deśa in the Bhuma-*saṁvat* 184 and 193 respectively.[58] These dates correspond to A.D. 920 and 929.

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56. According to M.M. Chakravarti, Dhoyi lived in the 12th century **A. D.** (Vide *J & P. A. S.* Vol. I, New Series, pp. 45 ff.

57. *E.I.* XXIX, pp. 186 ff.

58. *Ibid* pp. 185 ff.

In the time of Udyotakeśari, the Nandodbhava kings lost their principality when Airāvata-maṇḍala was completely ceded to the dominion of the Somavaṁśi kings. Long before it, a portion of Oḍra was captured by Yayāti (I) who built his capital in Yayātinagara on the bank of the Mahānadī. If the modern Jagti village of Baudh is to be identified with Yayātinagara, which is also quite probable, then we have to say that it was in Oḍra-deśa which will corroborate the statement made in the Chola-records of the time of Rājendrachola.

We learn from the Chola-records that Rājendra Chola defeated a king of Chakrakoṭa, under the Nāgavaṁśi kings, whose kingdom extended in the valley of the Indrāvati covering the present districts of Bastar in Madhyapradesh and some portions of Koraput and Kalahandi in Orissa. This royal family is popularly known as the 'Chhindaka-Nāga'. During Rājendra's expedition towards Oḍra and Bengal, one Nṛupatibhūshaṇa was the king of Chakrakoṭa who suffered a heavy defeat in the hands of the Chola king.[59] These Nāga kings, during this period, used to issue gold coins in their own names.[59] As such, they must have possessed the sovereign status of that part of the country. According to the genealogical table of the Nāgas of Chakrakoṭa, prepared by us and published in the *O.H.R J.*, Vol. VIII, p. 76, a king of this dynasty called Nṛupatibhūshaṇa lived in the Śaka year 945 or A D. 1023. He must be the king of Chakrakoṭa who suffered a defeat in the hands of Rājendra Chola who accomplished his victory in A. D. 1023.

About fifty years after Nṛupatibhūshaṇa, a great powerful king came to the throne of Chakrakoṭa. He is called Jagadekabhūshaṇa *alias* Someśvara. His queen Dhāraṇa-mahādevi constructed the

59. A hoard of twentyeight gold coins, sufficiently large in size, was unearthed from a village in the district of Koraput, in 1957. These coins were edited by me in *O. H. R. J*, Vol. VIII, No. i, pp. 73-82 ff. The coins are preserved in the Orissa State Museum at Bhubaneswar.

flights of a tank at Kuruspāl in Śaka 991 or A.D. 1069.[60] Someśvara killed the king of Oḍra, defeated Vīrachoḍa (of Veṅgi) and the princes of Lāñji and Ratnapura (Chedi). After this, he became the lord of the entire country of Kosala. The relevant passage from the Kuruspāl inscription is quoted below :

"उड्रराय मदनोग्रमहेशः
वीरचोड्नृपसंवर काम ।
X X X
लक्षाषट्कं षण्णवत्यासमेतं
ग्रामाणं यः कोसलानामहार्षीत् ॥"[61]

Owing to paucity of direct evidence, we are not able to identify the kings of Oḍra and Kosala whom the Nāga king, Someśvara, defeated or rooted out. Might be, a successor of Abhimanyu or his son Kumāra-Someśvara had been victimized by the Nāga king of Chakrakoṭa. Inorder to re-capture Kosala from the Nāgas, Udyotakeśari's son and successor, Janamejaya (II), vehemently fought against the contemporary Nāga king (Nāgarāja), whom he could overpower and put into a deplorable position. In this respect, we cite the following verse, mentioned in No. 40 :—

"कृपाणधाराधरधौतवैरि-
भूपालकान्तामृगनाभिपङ्कः ।
वसुन्धराधार महाधुरीण-
दोः काण्डनिर्भर्त्सित नागराजः ॥"

(Vide page 256 above)

60. *E.I.* X, pp. 31 f & *Ibid.* IX, pp. 163 ff.

61. *E.I. V*, pp. 29-30 ff.
We are unable to say whether the Kosala country contained six lakhs and ninety-six villages as is interpreted from the words 'लक्षाषट्कं षण्णवत्यासमेतं ग्रामाणं'। It remains obscure.

The struggle between the Somavaṁśis and the Nāgas offered a good deal of scope to several neighbouring kings, such as the Gaṅgas, the Cholas (Telugu Cholas) and the Chedis to display their strategical parts in Kosala and Oḍra. At first, the Gaṅgas and the Cholas fought each other at the southern border of Kaliṅga when the latter was defeated and gave his daughter in the hands of the Gaṅga king Rājarāja (1070-1077 A.D.). Eventually, a treaty between these two families was concluded. But still, the hostility among them did not cease. At this juncture, a frightful war between the Gaṅgas and the Cholas and the Gaṅgas and Utkalas was started when a general of Kaliṅga, named Vanapati, displayed an important roll. The Dīrghāsi stone inscription[62] describes the ferocity of that battles as quoted below :—

"तेनाजौ चोड़सेनावनदवदहनेनाशुगप्रासशस्त्री
निस्त्रिंशज्वालकेनोत्कलगजतुरगानीकिनीनाथभूजा:
निर्दग्धा भग्नमूला निपतितशिरसश्छिन्नबाहूरुशाखा
दृश्यन्तेद्यापि भूतेश्चय इव धवलैरस्थिभिर्ज्जीर्न्न मांसैः ॥"

"वेंगिदेशंबु गिमिड़ियु गोसल गिड्रिसिगिदेशंबु
मरियोड्डदेशमनग जनिन भूपालुरननिनोड्चे
चलमूर्त्तिगण्डण्डै नेगड़िन माण्डलिकुण्डु........."[63]

62. *E.I.* IV, pp. 314-8 ff; Ins. Or. Vol. III, Pt i, pp. 19 f.

63. The learned editor, G. V Ramamurti gives the following translation of the above verse and the Telugu passage as follows :—

"By him - the fire to the forest of the army of the Choḍa, whose flames were arrows, darts, knives and swords, - the trees *(which were)* the commanders of the troops of elephants and horses of the Utkala, were entirely burnt in battle, their roots broke their heads struck down, *(and)* their branches *(which were)* arms and thighs, cut off. Even now they are recognised, like a heap of ashes, by *(their)* white bones, the flesh of which is witherd."

"The *Maṇḍalika* Vanapati ..... who was celebrated Chalamartigaṇḍa, defeated in battle the kings of the Veṅgi country, Kimiḍi, Kosala, the Giḍrisiṅgi country and the Oḍḍa country .."

From the above passage it is clear that the Gaṅgas subjugated some minor principalities, lying our the border areas of Kaliṅga, such as Veṅgi, Kimiḍi, Kosala, Khiḍisiṅgi and Oḍra. It was accomplished after Rājarāja achieved success in the battles against the Cholas and Utkalas. The *General* Vanapati is credited as the hero in these battles. The contemporary king of Utkala is likely Karṇadeva, the son of Janamejaya (II). His (Karṇa's) elder brother, Purañjaya, boasts that he defeated the kings of Gauḍa, Kaliṅga, Ḍāhāla and Vaṅga. The relevant verse in No. 40 is given below :—

"गौड़-डाहाल-कलिङ्ग-वङ्गजा
भूभुजो भुजनिवारितारयः ।
तेपि यस्य भुजसारशङ्कया
कम्पमानमनिशम्मनो दधुः ॥"

(Vr 16.)

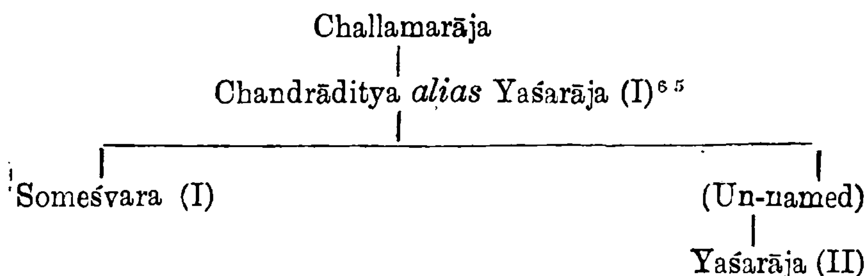
The tripartite battle among the kings of Kaliṅga, Utkala and Gauḍa, in the time of Purañjaya, seems to have turned into a battle between two parties, *viz.* Kaliṅga versus Utkala *cum* Vaṅga. Most probably, Karṇadeva having failed to resist the repeated aggressions from the southern borders of his kingdom, compelled to enter into a treaty with Rāmapāla of Bengal. Meanwhile, a branch of the Cholas (popularly known as Telugu-Chola) occupied D. Kosala with the help of the Gaṅgas with whom they established matrimonial alliance. They used the title of *Mahā-maṇḍaleśvara* indicating their subordinate position.

While editing the Kumāri-simha grant of Someśvara (II),[64] Mr. G. Ramdas gives the following genealogy of the Telugu Choḍas who appeared at Suvarṇapura during the 11th and 12th centuries as the rulers of Kośala :—

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64. *J.K.H.R.S.*, Vol. I, No. 3, pp. 229 36 ff.

The Telugu Choḍas of Kosala



The royal *praśasti* of this family proves that they belonged to the Choḍa family of the Sūrya-vaṁśi kshatriya clan.

After the Gaṅgas subjugated Oḍra and Kosala, the Somavaṁśi king, Karṇadeva, sought assistance from Rāmapāla of Bengal. He (Karṇadeva) seems to have joined the confederacy (सामन्त चक्र) under Rāmapāla whose court poet, Sandhyākaranandi, composed the following verse in the *Rāmacharita* refering to that incident :—

'भवभूषणसन्ततिमनुजग्राह
जितमुत्कलत्रं' यः
जगदवतिस्म समस्त कलिङ्गतस्तान्
निशाचरान् निघ्नन् ।"[66]

It means that "he (Rāmapala) did favour to the vanquished king of Utkala, who was born in the lineage of the ornament of Bhava (Śiva) *(Bhavabhūshaṇā-sntati)* and rescued the whole world (from the

65. According to G. Ramdas, Chandrāditya belongs to the family of the Nāgas of Chakrakoṭa. But, there is no direct evidence to prove that the Chindaka-Nāgas were known as *"choḍa-kula-kamala kalika-vikāsa-bhāskara"* and *"kāverīnātha-pradyota-dinakara-kulanandana."* They are also known as *"Sri Vaidyanātha-pada-paṅkaja-bhramara......"* etc. (Vide lines 3-7 of Kumārisimha plates).

66. *The Ramacharita*, published by the Varendra Historical Research Sooiety, 1939, pp. 110 ff; Ed. by Haraprasad Sastri (*Mem. A. B. S.*, Vol. III, No. 1, P. 1 ff.)

terror of Kalinga), after having extirpated those robbers (of that place)". According to the *Rāmacharita*, the hero Rāmapāla is said to have conquered Kalinga and Utkala and restored the family of the *Bhava-bhūshaṇa (Soma)** on the throne of Utkala. The commentary to the above quoted verse in the *Rāmacharita* is given below :—

"सिंहइति–दण्डभुक्तिभूपतिरभूत् प्रभावाकरकमलमुकुल-
तुलितोत्कलेश कर्णकेशरीसरिद्वल्लभकुम्भसम्भव-
जयसिंह: " (Vide the *Rāmacharita*, pp. 42 f.)

In one of my papers entitled the *Kenduli Copperplate grant of Narasimhadeva,* I have discussed this aspect in details and arrived at the conclusion that so long as Rāmapāla was alive, Choḍagaṅga did not venture to capture Utkala, (*i. e.* up to A. D. 1110). × We are not sure whether Karṇadeva was defeated by Choḍagaṅga or one of his successors.[67] But, it is quite sure that the beginning of the 12th century was the most critical period in the destiny of the Somavaṁśi kings.

The Chola king Kulottuṅga sent one of his generals, named Pallavarāyan, who boasted to have accomplished a great victory over the countries of Kosala and Oḍra where he defeated many *Khaṇḍapālas* including one Devendravarman. The matter is described in an inscription at Draksharam.[68] The relevant verse is quoted below :—

"भस्मीकृत्य कलिङ्गदेशमखिलं निर्जित्य गाङ्गान्रणे
भंक्त्वा कोशलखण्डपालनिवहैर्देवेन्द्रवर्मादिकान् ।
वीरः पल्लवराज इत्यभिहितो राजेन्द्रचोडप्रभोः
कीर्त्युस्तम्भमिवोड्रसन्धिषु जयस्तम्भं शुभंन्यक्षिपत् ॥" (line 10)

* According to Nalininath Das Gupta, the term *bhava-bhushaṇa-samtati* refers to the Keśari dynasty of Orissa (*I.A.*, Vol. LIX, pp. 244 f.)

× *O. H. R. J.* Vol. V, No. 1, pp. 55-56 ff.

67 In the *Madalapañji* it is stated that one Suvarna-Keśari was defeated by Choḍagaṅga. But, we are not finding this name (Suvarnakeśari) from any reliable source.

68 *E.I.* XXII, pp. 138 f.

This inscription is dated in the 33rd *R. Y.* of Kulottuṅga Rājendra which corresponds to A. D. 1130. K. V. Subrahmanya Aiyer renders the following translation of the above mentioned verse:—

"Reducing to ashes the whole of the Kaliṅga country, subduing the Gaṅga (king) in battle and destroying the chiefs Devendravarman and others with the multitude of swords of Kosala (*i. e.* with the help of the Kosala army),[69] this hero named Pallavarāja set up a fine pillar of victory on the borders of the Oḍra (country) as if raising aloft the fame of his lord Rājendra Chōḍa."

If the above translation is correct, then the subordinate Telugu Choḍas of Kosala might have helped the Chola General, Pallavarāja, who fought against the Gaṅgas.[70]

After Devendravarman Rājarāja, his son and successor Choḍagaṅga came to the throne of Kaliṅga in A. D. 1077. He was too young at the time he held the reigns of administration. Consequently, the enemy kings got scope to attack Kaliṅga from different directions. Most probably, that was the precise time when a king named Jayasiṁha of Daṇḍabhukti (a member of the *Sāmantachakra* of Rāmapāla) assisted Karṇadeva of Utkala to recover his lost kingdom from the clutches of the Kaliṅgas whom the court-poet of Rāmapāla called *niśācharas* (robbers). The country of Utkala was captured by Rājarāja in or about 1075 A D. But, it was restored to its legitimate ruler (Karṇadeva), who belonged to the family of the *bhava-bhūshaṇa-santati* or the Somavaṁśa, in between A.D. 1070-1078.

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69. Dr. N. P Chakravarti translates the phrase '*Kosala-khaṇḍa-valonivahai*' as stated above and Mr. Aiyer accepts the same.

70. According to Mr. Aiyer, "the proper import of the inscription can be well estimated with the help of the *Kaliṅgattupparāni* of Jayamgoṇḍan, composed in the reign of Kulottuṅga Chola (I). In that Tamil *kavya* there is also a description about how the king of Chakrakoṭa was defeated (Vide Ch. X, vr. 23). For further details regarding this war between the Cholas and the Gaṅgas, please see Appendix - IV in our *Ins. Or.*, Vol. III, Pt. ii ff.

Inspite of great pressure given by the Cholas to disturb the continuity of Kosala and Oḍra under the possession of the Gaṅgas and even at the cost of the forceful defence from the sides of Utkala and Daṇḍabhukti, Choḍagaṅga, after attaining maturity, did not give up his ambition of unification of Utkala, Oḍra, Kosala and Kaliṅga to form a single empire. That ambition was fulfilled in A.D. 1110-1111 soon after Rāmapāla of Bengal expired and his dismantled *sāmanta-chakra* bequeathed the king of Utkala throwing him into desolation. At this moment, Choḍagaṅga attacked the country of the Somavaṁśi kings with all his might which resulted in complete extinction of the dynasty and dropped the last screen in the history of the Somavaṁśi kings.

After achievement of two great victories, one at Veṅgi and the other at Utkala, the court poets of Choḍagaṅga sang the glory of their emperor in the following manner :—

पूर्वस्यां दिशि पूर्वमुत्कलपतिं
राज्ये निधायाद्भुतम्
पश्चात् पश्चिमदिक्तटे विघटित
वेङ्गीशमप्येतयोः ।
लक्ष्मीवन्धनमालिकामिव जय-
श्रीतोरणस्तम्भयो-
र्वध्नातिस्म समिद्धकीर्त्तिविभव
श्रीगङ्गचूड़ामणिः ॥" [71]

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71. *Ins. Or*, Vol. III, Pt. ii, *App.* I-C, pp. XIV ff.

APPENDIX

THE PRAŚASTI VERSES OF THE SOMAVAMŚI KINGS

स्वस्ति प्रेमनिरुद्धमुग्धमनसो स्फारीभवच्चक्षुषो-
र्यूनो यत्र विचित्रनिर्भररतक्रीड़ाक्रमस्तन्वतोः ।
विच्छिन्नोऽपि कृतातिमात्रपुलकैराविर्भवत्सीत्कृतै-
राश्लेषैर्गलपितक्लमैः स्मररसः कामम्मुहुस्तार्यते ॥ १ ॥

यत्राशेषविशेषरूपमहिमापास्ताप्सरः कान्तिभि-
र्जातेर्ष्या कलहेष्वपि प्रणयिनः कर्णोत्पलैस्ताड़िताः ।
जायन्ते प्रविशङ्कितस्मरशरप्रोत्थापितान्तर्व्यथाः
सान्द्रस्वेदजलावसेचनवशान्निर्व्यातरोमाङ्कुराः ॥ २ ॥

अत्युत्तुङ्गकरीन्द्रदन्तमुसलप्रोद्भासिरोचिश्चयै-
र्ध्वान्तध्वंसननिस्फलीकृतशरच्चन्द्रोदयैस्सर्वदा ।
यत्रासीदसतीजनस्य विसदंमुक्तामयं मण्डनं
सङ्केतास्पदमत्यतीवधवलं प्रासादशृङ्गाग्रतः ॥ ३ ॥

महानदीतुङ्गतरङ्गभङ्गस्फारोच्छलच्छीकरवद्भिरारात्
यस्मिन् रतासिक्तमदङ्गनानां श्रमापनोदः क्रियते मरुद्भिः ॥ ४ ॥

लोकत्रयप्रथितशुभ्रयशोवितान-
व्याप्ताष्टदिक्प्रसभनिर्ज्जितवैरिवर्गः ।
राजाबभूव भुवि भावितभव्यमूर्त्तिः
श्रीमान्सरोजवन्दनो जनमेजयाख्यः[1] ॥ ५ ॥

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1 The fourth line of this verse was changed in No. 33-A, Supplementary, into :—
"श्रीमान्सरोजवदनो नृपतिर्ययातिः"

यत्खड्गाग्रविदारितद्विपघटाकुम्भस्थलादुल्लसन्
मुक्ताजालविभूषितं प्रतिरणं पृथ्वीवधूरस्थलं ।
चक्रे चारुतरन्नराधिपशिरोरत्नांशुजालामला
यत्पादाम्बुजरेणवः समतया तद्रश्मिलक्ष्मीं दधौ[2] ॥ ६ ॥
निर्द्दारितारिकरिकुम्भसमूहमुक्तमुक्ताफलप्रकरदन्तरथाङ्घ्रिधार ।
तस्मादजायतजगत्त्रयगीतकीर्त्तिर्हेलाविनिर्जितरिपुर्नृपतिर्ययातिः ॥ ७ ॥

[The above verses are found in No. 28 (9th *R.Y.* of Yayāti (I) and in No. 32 (3rd *R.Y.* of Bhīmaratha)]

माद्यल्लोलालिमालाकुलकरटपुटस्यन्दिदानप्रवाहान्
सिन्दूरारक्तकुम्भान् सितपृथुलरदान् कामदेवादिसञ्ज्ञान् ।
जित्वाऽजापालमाजौ जनितसुरवधूविस्मयः स्मेरवक्त्रः
स द्वात्रिंशत्करीन्द्रान् शरनिकरहतारोहकानग्रहीद्यः ॥ ८ ॥

[This additional verse (Vr. 8) is found in No. 30, in the 24th *R. Y.* of Yayāti]

पुत्रस्तस्य बभूव धर्म्मनिरतः श्रीभीमपूर्व्वोरथः
ख्यातः क्ष्मापतिसेव्यमानचरणश्चूडामणिर्भूभुजां ।
योऽभो शौचमहाधनोपि समरे लक्ष्मीं परेषां बला-
ज्जग्राह क्षतवैरिवर्गविभवः सौन्दर्यशोभास्पदम्[3] ॥ ६ ॥

[This verse is added in No. 32 in the 3rd *R.Y.* of Bhīmaratha]

तस्माद्विस्मयहेतु हेतिललितं प्रस्तावनाकर्णनै-
र्द्धूताकम्पनपूर्वरुद्रमुकुट प्रीतिन्दुनिर्व्वर्ण्णितः ।
भ्राम्यत्कीर्त्तिरजायताहवहत स्वस्थारिगीतोदयः
श्रीमान्भीमरथो यतः स्वमुदरन्नाराधिरादर्व्वतिः ॥ १० ॥
यः काव्यामृतनिर्भ्भरस्य महतः सोढ़ां महीभव्यति-
स्त्यागः सत्यमिति द्वयं कलिभयादभ्येत्य यं मोदते ।

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2 In. No. 30 this verse is omitted; but, in No. 31 and onwards mentioned after Vr. 7.

3 This verse is omitted in No. 33-A, Supplementary. (*i. e.* Dharmaratha's 11th *R.Y.*)

यत्केलिज्वलितान्ध्र-गौड़-नगरीधूमावलीढ़ौकिता-
म्बिभ्रद्भाति मसींविधु द्विजकुलप्रीत्या कलङ्कीकृतः ॥ ११ ॥

यो धर्मेण च विक्रमेण च धिया चाश्चर्यकार्येण च
प्रागल्भ्येन च देवराजपदवीं प्राप्तो मह्रीमण्डले ।
स श्रीधर्मरथस्ततोरिनिवह ध्वंसैकहेतुः कृती
दानानन्दितवन्दिवृन्दमुखरक्ष्मामण्डलो जातवान् ॥ १२ ॥

[Verses 10-12 are only given in Supplementary No. 33-A. See page 280A.]

The flow of this set of *Praśasti* verses disappeared after Dharmaratha. Of course, no grant of his brother, Naghusha, (whose second name must be Mahābhavagupta), has been discovered as yet. Udyotakeśari adopted a new set of *Praśasti* verses in his inscription, in No. 35, which set continued in No. 40 during the 6th *R. Y.* of Karṇadeva. It is given here under :—

ज्योत्स्नाशालिसमृद्धिभूः कुमुदिनीहासैकसम्पादना
धूर्त्तोधूर्जटिमौलिसौधवसतिः पीयूषधारागृहम् ।
तारान्तःपुरनायको रतिपतेः शस्त्रे कृशानोफलः
क्षीरोदार्णवनन्दनो विजयते देवः सुधादीधितिः ॥ (१)

अस्यान्वये महतसान्द्रतमः कलङ्क-
विच्छायदिग्वलयमार्जनकृत्करस्य ।
उत्पेदिरे सकलसद्गुणजन्मकन्दाः
कुन्दावदातयशसो जगतां भुजस्ते ॥ (२)

राजाभूज्जनमेजयोथ नृपतिर्जातो ययातिः ततः
श्रीमान् भीमरथोऽभवत्तदनु च क्ष्माचक्ररत्नामणिः ।
अष्टास्वेव दिगन्तरेषु विजयस्तम्भावलिच्छद्मना
हृच्छल्यानि दिशोभुजामपि समारोप्यन्तपैर्विस्फुटम् ॥ (३)

तस्माद्धर्मरथो मनोरथफलः सीतांशुवंशश्रियो
निर्स्त्रिशैकसखाशिखामणिरभूत्रिशेषभूमीभुजाः ।

यस्मिन् दिग्विजयावतारणपुरा विद्वेषिभूमीभुजाः
प्राप्ताथन्त्यदिगन्तरं तदनु च स्फीताश्रमूरेणवः ॥ (४)

सेतूपान्तवनान्तरे हिमवतः पर्य्यन्तभूसीमनि
प्रागम्भोधितटावनीषु कटके पूर्वेतरद्माभृतः ।
यस्योत्कम्पदरातिराजयुवती निःश्वासझंझानिलैः
व्यासङ्गं स्वनदन्तरालमुखरैर्गीतं यशः कीचकैः ॥ (५)

भ्राता तस्य वभूव भूतलपतिर्भूतेशतुल्यप्रभः
प्रख्यातः क्षितिभूषणः **नघुष** इत्युर्वीपतीनांपतिः ।
यद्दोर्द्दण्डभुजङ्गमेन विलसन्निस्त्रिंशजिह्वाभृता
पीतासौ परिपन्थिपार्थिवचमूकण्ठान्तरे मारुताः ॥ (६)

अत्रास्ते करिवृन्दमुन्मदमिह प्रौढ़ोस्ति पञ्चाननः
सन्त्येताषु जगद्गृहो गिरिदरी कुम्भीषु कुम्भीनशाः ।
स्नेहादित्यभिधाय वृद्धशवरीवर्गेण वद्धाश्रुणा
यद्वैरिप्रमदाजनो वनभुवः सञ्चारमध्यापितः ॥ (७)

तस्यानुजो नतसमस्त सपत्नमौली-
रत्नांशुमालितसुपादसरोजरोचिः ।
विद्यानिधिः प्रतिनिधिर्मधुसूदनस्य
जातोऽथ विश्वविजयीनृपतिर्ययातिः ॥ (८)

भटैरवष्टब्धमिदं नरेन्द्रैः
राष्ट्रद्वयं कोशलमुत्कलं च ।
अकण्टकं साधयतः समन्ताद्-
भुजद्वयं यस्य कृतार्थमासीत ॥ (९)

तस्मात्ततः सुकृतफलसफलीकृत
लोकलोचनस्तनयः ।
समजनि गुणैक सीमा
श्रीमानुद्योतकेशरीनृपति ॥ (१०)

[Here ends the *Praśasti* in No. 35, in the 4th *R. Y.* of Udyotakeśari.]

भक्तिदूरनतकुन्तलमल्लिकाकुसुमदामराजयः ।
ढौकयन्त इव कीर्त्तिसन्तती
यः प्रणीत्यरहितो महीभूजः ॥ (१२)

तनयस्तस्य नरेन्द्रमौलीन्द्रनीलमणिमधुपैः ।
शृङ्गारितपदपद्मः समजनि **जनमेजयो** नृपतिः ॥ (१२)

कृपाणधाराधरधौतवैरि-
भूपालकान्तामृगनाभिपङ्कः ।
वसुन्धराधारमहाधुरीण
दोःकाण्डनिर्भर्त्सित **नागराजः** ॥ (१३)

ततस्तनूजो मनुजोत्तमोभवत्
पुरञ्जयो वैर-पुरञ्जयो नृपः ।
नमत्क्षितीशार्च्चितपादपङ्कजः
स्फुरत्सुनाशीरसमानविक्रमः ॥ (१४)

गौड़-डाहाल-कलिङ्ग-वङ्गजा
भूभुजो भुजनिवारितारयः ।
तेपि यस्य भुजसारशङ्कया
कम्पमानमनिशन्मनो दधुः ॥ (१५)

तस्यानुजो निजभुजार्जितशौर्यसूर्य्य-
प्रौढ़प्रभाशमितशत्रु-यशः-शशाङ्कः ।
श्रीकर्णदेवनृपतिः क्षितिपालमौलि-
संलीनरत्नचयचुम्बितपादपीठः ॥ (१६)

[Here ends the *Praśasti* verses in copperplate grants of the Somavaṁśi kings discovered upto date.]

INDEX

Abbreviations :—

C=Country; *D*=District; *F*=Family; *G*=God or Goddess, *H*=Hill; *K*=King; *M*=Mountain; *O*=Officer; *P*=Province; *Q*=Queen; *R*=River; *T*=Town and *V*=Village.

C

F

H

K

L

N

O

P

S

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at Sri Sarada Press, Bhubaneswar-2

Errata

Page	Line	For	Read
8	20	donee	doner
68	13	A and our	B and our
76	33	it gives	it give
86	18	PP. 319-25 ff.	PP. 319-25 ff and *J.K.H.R.S.* Vol. II, PP.121-2f.
104	17	is situated	situated
104	20	visilance	vigilance
117	21	Ballabhaghosha	Vallabhaghosha
160	5	प्रारब्धं सेवावधि	प्रारब्ध सेवाविधि
164	5	Aftera	After a
174	28	like on	like an
182	25	Dakshiṇa Kosala	Dakshiṇa Toshala
189	21	Uhlāsa-śarman	Ullāsa-śarman
189	21	Tāradatta	Dhāradatta
191	17	2nd Plate; 1st side should be read after line 15 of the text	
210	20	Gaṇḍasimiṇilli	Gauḍasimiṇilli
216	21	Nadhura*	Madhura*
218	5	Mahābhavagupta	Mahāśivagupta
220	6	शम्बरवाड़िमण्डल	गन्धरवाड़िमण्डल
221	20	अस्मद्वशान्वये	अस्मद्वंशाद्ये
233	29	Tīvabhukti	Tīrabhukti
243	19	Add in the remarks column "for Śubhachandra (Jaina) please refer *E.I.* III, P. 189 f."	
261	16	offiers	officers
263	19	nama	name

Page	Line	For	Read
265	15	*E.I.* XXVIII	*E.I.* XXXIII
298	5	padigree	pedigree
299	1	No. A	No. D
302	28	*Record of*	*Report of*
312	4	is quoted	are quoted
316	20	possassion	possession
317	23	In ajim	In Rajim
317	24	(Vide XXVI,	(Vide *E.I.* XXVI,
321	30	PP. 314-6 ff.	P. 102 ff.
324	2	Mr. Kal Chandra	Mr. Bal Chandra
328	18	vanguished	vanquished
328	33	(Kide	(Vide
339	11	was the royal line	was of the royal line
341	10	Koṅgad,	Koṅgoda
346	12	ro locate	to locate
346	19	might be,	might be
346	20	Po-lo-mo-lo-ki-li	Po-lo-mo-lo-ki-li,
346	26	runs as follows :—	is not available
348	6	popularly	popularity
349	5	errected	erected
349	16	Bhāhmaṇism	Brahananism
350	11	Brāhanas	Brāhmaṇas
351	27	desciple	disciple
353	16-17	clear that that	clear that
354	22	at the zenith	the zenith
361	6	No. 32-A	No. 33-A
365	4	Orāhmaṇa,	Brāhmaṇa
366	17	Oḥra	Oḍra
366	25	No. 32 A	No. 33-A
366	28	12	14
366	31	13	15
368	24	treachary	treachery
371	5	21	22
371	15	Svataka	Svetaka

375	2	undecying	undecaying
375	6	Prūva-Rudra	Pūrva-Rudra
375	27	Pālakings	Pāla Kings
376	3	after	before
379	25	before	after
381	4	ewlogizing	eulogizing
394	25	existance	existence
399	12	battles	battle
400	2	lying our	lying over
405	11	अत्युत्तङ्गकरीन्द्र	अत्युत्तुङ्गकरीन्द्र
405	12	द्धवान्तध्वंसन	द्ध्वान्तध्वंसन
406	18	क्षतवैरिवराविभवः	क्षतवैरिवर्गविभवः
406	21	द्धूर्ताकम्पत	द्धूर्ताकम्पित
406	22	भ्राम्यत्कीर्त्ति	भ्राम्यत्कीर्त्ति
455	30	Svśarman (k)	Suśarman (k)



Printed by Shri P. K. Mahapatra, B.A. (HONS)
at Sri Sarada Press, Bhubaneswar-2
1966.